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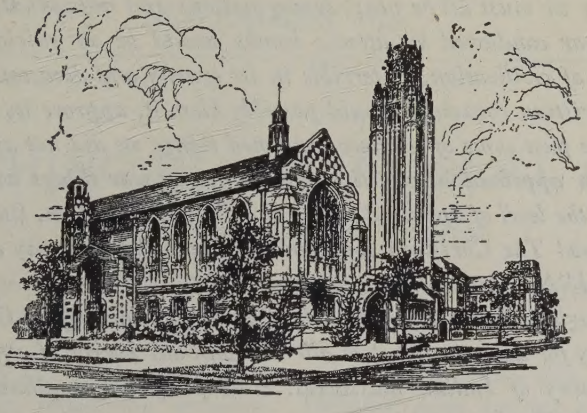
The Chicago Theological Seminary

REGISTER



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THE GOSPEL FOR AN EXPLOSIVE AGE

We are living in an explosive age. On a recent Sunday morning before going into the pulpit I noted the headlines on the front page of the morning paper. The verbs in them were: "Blast! Smash! Hit! Rip!" And that was before the explosion of the atomic bomb on August 6 rocked not only Hiroshima but all the thinking world to its foundations.

Surely we must all be peace-loving nations and individuals from now on! A war conducted by atomic bombs would be so suicidal, so destructive of civilization, so terrible in its cruelty and devastation that no sane Christian conscience could possibly bless it, approve it, or condone it. In the past some of us have condoned things we did not approve and have even approved as practical necessities in war things we could not bless on the level of spiritual ideals or religious revelation. But all that is ended now! The Christian conscience of the world must say an absolute and final "No" to the atomic bomb.

We ought to begin that "No" by deep repentance before God and all humanity for having used it at all—we with our horror of atrocities and our memory of Indian massacres. How puny the tomahawk and the scalping knife now seem!

But to say "No" is not enough. We must now learn how to say "Yes" to the humility, tolerance, and understanding, the patient research into grievances and motives, the greathearted self-sacrificial generosity, the sound psychological insights and educational processes, the invincible good will and deep unbargaining forgiveness which Jesus taught and exemplified, and which alone can bring real peace and save the world.

Albert W. Palmer

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

FRED EASTMAN, *Editor*

VOLUME XXXV NOVEMBER 1945 NUMBER 4

PREACHING IN THE PRESENT CRISIS

By THOMAS LEROY CROSBY

[*Mr. Crosby, minister of the First Congregational Church of La Grange, Illinois, delivered the following address at our Commencement last June.*]

MEDIEVAL religion did have certain redeeming features. While frequently very lax in personal and individual morals, it did have high standards for public morality. It did embrace its world, giving it a supersensual frame of reference. Always its ultimate frame of reference was to an omnipotent, omniscient, and omnipresent God.

But our civilization has spread beyond the encircling walls of the church and the church's gospel. No longer do the church and its gospel have first place in defining the goals and purposes of our civilization. Our world has turned to materialism, secularism, utilitarianism. We have to do, first of all, not with the invisible, interminable, inevitable matters of the spirit but with things—things which we can see and feel and handle and use.

Looking at society in the mirror provided by the fine arts, Dr. Sorokin of Harvard does not see a very gratifying picture. He sees a rapid growth toward all but complete secularization. He sees our ills, therefore, as caused by our shift from what he calls an ideational and idealistic to a sensate culture. Dr. D. Elton Trueblood is of much the same mind. He is confident that the chief problems we face are not the problems of the war—great and grave as these are—but the problems associated with the nature of the foundation of our civilization. Going back to the fall of Rome, he says: "Much as men lived for years under the shadow of 410, we shall live for years under the shadow of 1940. The shadow of 1940 will not be removed by the technical conclusion of military hostilities nor by the organization of a peace conference. This is because the war is only a symptom of the sickness of our civilization and not the primary cause

of that sickness." What, then, is the cause of the sickness? It is what he calls our "cut-flower civilization." Cut flowers may be beautiful for a time, and by using our ingenuity we may extend the duration of their freshness; but eventually they will wilt and die—wilt and die because they have been severed from their sustaining roots. He sees us trying to maintain our belief in the dignity of the individual apart from the spiritual roots of that belief, the notion of freedom, especially the freedom of speech, apart from the basic convictions on which freedom depends.

Here, therefore, are two discerning minds of our day giving definite and persuasive descriptions of the disease which has taken hold of man, not merely the German, the Italian, or the Japanese man, not just the Western man, but man as man. Our civilization is sick unto death—sick because it has shifted from a spiritual to a secular basis, from an ideational and idealistic to a sensate culture.

But if the disease is the secularization of society caused by the severing of life from its spiritual roots, then the cure, though difficult enough to achieve, should be fairly easy to detect. It should be self-evident. Civilization must be turned again toward its spiritual source. This is the challenge before the modern preacher, and this is the hope of the new world. But how can we be equal to this great challenge and this enduring mission except we preach the gospel of Jesus Christ which is dynamite? The task before us is not merely a matter of going back to the medieval world. That world is dead and gone. The task before us is to go forward to the Christian world. How can this be accomplished?

Let the minister begin with facts. This secularization of life has been brought about in the name and for the sake of a fuller and more abundant life for man. As a matter of hard, cold facts, has this been accomplished? Has human life ever been more insecure, more inhumane, more brutally destructive than, say, in Europe during the last five years or in the islands of the Pacific today?

Furthermore, let us take these irrational and un-Christian ideas and attitudes concerning pure and superior races, the priority of economic gain, the absolute sovereignty of nations, and the like, and ask if, as a matter of fact, they are true. Are there any pure races? Is the free and unfettered pursuit of individual economic gain always the highroad to social and national and world prosperity? Is there such a thing as an absolutely sovereign nation? What do the authorities say? A thing is a fact, what is, before it is an ethical judgment, what ought to be. Let us begin with the facts.

But, beginning with facts, we must move on to ethics. We disagree today on how life is to be made ethical, but that life must be ethical there is general agreement. It has been said that during the past few years Germany has had a quasi-religion without ethics, whereas we have had ethics without religion. That Germany, whatever her religion, has had no adequate system of Christian ethics, all can agree. Naziism and Christian ethics do not go together. They are antithetical. We know that Germany does not have an adequate system of Christian ethics, but what about ourselves? Might not there be people who find it exceedingly difficult, if not impossible, to believe that we have an ethical system which says that human beings are sacred in and of themselves, that they are always to be treated as ends and never as means, that we believe in the inviolability of conscience, in the equality of all men, in the oneness of the human family? We do not have ethics without religion. One of our greatest needs is the immediate and thorough application of our system of ethics, for this world can be

little better than it is so long as man is set against man, race against race, nation against nation. Dr. Fosdick was speaking words of wisdom when, on the occasion of the fortieth anniversary of his ordination to the Christian ministry, he said that he would dedicate such time as is now left for his ministry to one major aim: "to help put back again where it belongs the truth that there is an everlasting right to which our nations, our business, our race relationships, our schools and churches, and our personal lives must be conformed if any salvation is to visit us."

Finally, we must preach in this present crisis the great Christian beliefs about God and sin and salvation. Facts cannot stand alone. We speak of "cold facts," but are facts so cold after all? Our beliefs may not determine the facts, but they do frequently determine what we are willing to accept as facts. But if facts cannot stand alone, neither can ethics. In and of themselves ethics are impotent. Our Christian ethics are inseparably bound to our Christian faith, and few there are who believe that they can stand apart from that faith. Tyranny, injustice, racial prejudice, greed, pride, and the like are due to sin. Man must be saved out of and from these sins. He must be saved for brotherhood and justice and good will and peace. Change man after the likeness of God in Christ at the center of his being, and you change him in all his manifold relationships; racial, economic, social, political, religious. But it is still true that only God can save us. Reason cannot save us, for frequently it convinces only those who want to be convinced. Science cannot save us. Always it is neutral, used for good or for evil, according to the one doing the using. But God can save us. The greatest souls in the world are still the spiritually religious souls. Jesus was correct in his discernment that men do not love their neighbors as themselves until they love God with all their heart and soul and mind and strength. The author of the Ten Commandments was aware of the same truth when, in giving these great spiritual guides to the world, he placed the duty to God before one's duty to man. Salvation, therefore, is of God. As few times in history, therefore, we must preach God: the love of God, the justice of God, the judgments of God, the mercy of God. We must preach to have men and nations commit themselves to God. We must preach that we are not committed to God until we do justly, love mercy, and walk humbly.

Therefore, go forth and preach. Preach in season and out of season. Preach in churches, and, if need be, in factories, on street corners, or in open fields. Preach as dying men unto a dying civilization. Preach the gospel of Jesus Christ, knowing that it is dynamite—even the power of God unto the salvation of the world.

GENEROSITY AND ATOMIC POWER

By FRED EASTMAN

[*A sermon preached recently in Rockefeller Memorial Chapel of the University of Chicago. Dr. Eastman is Professor of Biography and Drama in the Chicago Theological Seminary and author of "Men of Power," "Books That Have Shaped the World," "Plays of American Life," etc.*]

GENEROSITY is not a popular word these days. Anyone suggesting it, especially with reference to our enemies, may expect to be branded as sentimental, soft, and unrealistic. Nevertheless, I intend to make a plea for generosity. I shall go further and maintain that, unless we bring under the direction of our generosity the power we are learning to release in the atom, we shall all be blown to bits.

Generosity is the quality of noble-mindedness or liberality, the antithesis of small-mindedness or meanness, and the modern equivalent of the biblical words "lovingkindness" and "grace." To the biblical writers there was nothing weak or soft or sentimental about it. On the contrary it was a mark of strength, a supreme virtue, and it had the power to heal and to reconcile and to save. It was the most distinguishing attribute of God himself. The gods of other peoples had strength and might; but the God of Abraham, Isaac, and Jacob alone had generosity. Jesus came into the world on a mission of generosity: that men might have life and have it more abundantly. His whole life was a demonstration of the power of generosity to overcome evil. Men of his day followed the Rule of Gold—"that simple rule, the good old plan, that he should take who has the might, and he should keep who can." In place of that Rule of Gold he gave them the Golden Rule, the rule of generosity: "Do unto others as ye would that they should do unto you." It's a far more difficult rule—but it brings better results for the human race. Jesus commanded his followers to be generous to their enemies, not as a sentimental gesture, but as a method of transforming them. Hating them only increases their hatred. Generosity has power to cool their hatred and ultimately to make them friends instead of enemies. In Jesus' thought generosity is an attribute of strength, a personal force that can work miracles in human character. It can heal the deepest wounds, reconcile enemies, and create peace in the place of war.

We do not have to go to the Bible to discover that generosity has power to heal, reconcile, and unite human beings. Have we not found it true in our own experience? Has not every parent discovered that a generous understanding is a far more potent force in the training of a child than any amount of whipping? To be sure, the child must be restrained at times from hurting others and from damaging property. But physical restraint and discipline are at best negative factors. The child's personality grows by the beneficent sunshine and rain of generosity.

Has not every teacher worthy of his salt learned the lesson that he fails utterly if he thinks of his task only as transmitting knowledge to his students? His task is not to tell a student what he *knew* not but to make him what he *was* not—to help him grow into a bigger and better person. If you have seen Emlyn Williams' fine

play, *The Corn is Green*, you have seen a teacher learning that lesson as she tries to help educate a crude and impudent young Welsh miner. At first, when she thinks of his mind only as a slate on which she can write, she fails. But she acknowledges her failure and opens her heart to him. And the affection that pours out of her great heart surrounds him in his hour of trial, upholds him, steadies him, and brings him through to victory. It is her generosity that saves him—not her learning.

Again, as citizens surrounded by neighbors of every shape, color, creed, and hair-do, what is the force that is most potent to keep us at peace with one another and to bind us together in a real community? Not repressive laws, not restrictive covenants, not armed guards to put down minorities. Such measures breed division and rebellion. Many forces pull us together, but none greater than generosity. Back of every institution we cherish in our community—back of every hospital, church, school, music and art center, neighborhood house and park—is the generosity, the lovingkindness, the noble-mindedness, of some group of fellow-citizens. Chicago has done well to honor as its leaders in community development such persons as Jane Addams, Daniel Burnham, Graham Taylor, Julius Rosenwald. Some of them were well-to-do; more were poor in this world's goods. But they all had the *power of generosity*.

GENEROSITY TO OUR ENEMIES?

But let us come out of the area of local, family, and community affairs into the national and international scene. Someone will surely want to stop us here. Generosity is all right at home, he will say—but don't export it. Well, if generosity is *a power for healing, for saving, for reconciling at home* why not apply it wherever it is needed? Certain radio commentators will strongly object. As Kenesaw Landis said recently, speaking of this particular variety of commentators:

> If a German was found holding his head up, he was denounced as arrogant. If he held it down, he was a whiner. If he smiled, he was trying to undermine our morale. If he held his face straight, he was sullenly plotting revenge. If he attacked Hitler, he was a Nazi in disguise. If he didn't attack Hitler, he was a Nazi without remorse.

We may be grateful that the actual handling of our difficult relationships in Germany and Japan is not in the hands of such commentators. We could wish it were in the hands of Abraham Lincoln, with his "malice toward none and charity for all." But if no Lincoln is available, we may hope that there are in Germany and in Japan many typical American G.I.'s such as the one whom Dorothy Thompson described in a recent column. Traveling in Germany a few weeks ago, she sent back a story of two American soldiers and the contrasting ways in which they were dealing with German civilians. One soldier, a sergeant, had been assigned the task of finding billets for his men. He entered a German home and demanded quarters. The housewife told him he could have two bedrooms and a couch in a hallway. She would reserve only one bedroom—her own—for herself. But this angered the sergeant, and he insisted that she give up her bedroom to him and take the couch in the hallway for herself. "The nerve of that dame!" he commented to Miss Thompson. "She didn't realize that we were *conquerors*. She burned me up!" But the other soldier, in a different community, behaved in a way that seems much more American as well as Christian. Patrolling a road, he stopped a German woman who was carrying a child and lugging a bundle of her only earthly possessions. She was trying to get to the next

village, where she had kinsfolk. Examining her papers, he found that she had already traveled farther than the regulations permitted. Obeying orders, he had to refuse her permission to go farther. She sank down beside the road weary and sobbing. Whereupon the G.I. took it upon himself to act beyond the call of military duty. Securing a release from his post, he went back to the village through which the woman had come, searched about until he found a room where she could stay, helped her carry her child and bundle to it, then shared his own rations with her.

Which will be more effective in bringing order out of chaos in Germany—the power of the first soldier's spirit of conquest or the power of the second soldier's generosity? In those two simple incidents we have in miniature the whole problem of how to deal with the Germans and the Japanese now that they have surrendered unconditionally. Restrain every effort to re-establish their fascism and their power to make war—of course! But restraining evil does not heal the wounds of war, or bind up the brokenhearted, or feed starving children, or create peace. It takes something *more powerful than military compulsion to do that, something as powerful as generosity.*

GENEROSITY AND ATOMIC POWER

The urgency of this course has been multiplied enormously by the creation of the atomic bomb. What has generosity to do with the atomic bomb? Nothing, nothing at all. That is the trouble with the bomb.

Our scientists have found a way to harness the energy of the atom. The magnitude of that energy staggers the imagination. Waldemar Kaempffert, in an article in the *New York Times* (August 19, 1945), tells us that if all the atomic energy in a single drop of water could be released and controlled, it "would be sufficient to supply 200 horsepower for a year. There is enough energy in a visiting card to drive a ferryboat across the Hudson River for a year, enough in a puff of cigarette smoke to run a tractor for the same period, enough in a shovel of sand to run all the machinery in New York City for five years." To be sure, the industrial use of atomic energy may take fifty or a hundred years; but a start has been made. That start has been concentrated not on a constructive but on a destructive use. With only two atomic bombs we have slaughtered or injured hundreds of thousands of men, women, and children and made homeless hundreds of thousands of others. That was a fearful thing to do. It shortened the war, and this has justified it in the eyes of many. How it has seemed in the eyes of God and will seem in the eyes of future generations, we have yet to learn.

This we know: if we continue to use this discovery for destruction, we may be able to impose our will upon the whole world, but in the process we shall become the most feared and hated nation on earth. Hatred and fear produce neither justice nor peace. Eventually other nations will discover the secret of atomic energy and use it against us. Then, in a fratricidal war, man may destroy himself upon this planet.

This is no wild nightmare; it is a very real possibility which the scientists who worked with fear and trembling upon the bomb have been the first to point out. They have warned that against its destructive power no defense may be possible. Fortifications, armies, and navies and all the munitions of war prior to August, 1945, will soon be obsolete. Those congressmen who argue that our security depends upon our taking over the islands of the Pacific are already obsolete. The atomic bomb has blasted the problem of

security out of the domain of military action and dropped it in the realm of human relations. Any nation seeking security for itself in the new world of atomic power is asking for unsinkable quarters on a ship. There are no such quarters. On the Ship of Mankind the security of each of us now depends upon the good will of all.

For centuries we have sought peace through *security*. We have built larger and larger armaments and invented more and more terrifying weapons to make others afraid to attack us. We have reached the end of that road. To go beyond it is to plunge mankind over the precipice.

But, thank God, another road is still open to us. The prophets of our religion pointed it out long ago. The road to peace, they proclaimed, is not the road of security but the road of *good will*. "Not by might, nor by power, but by my spirit," saith the Lord. "What doth the Lord require of thee but to do *justly*, *love mercy*, and *walk humbly* with thy God?" God's commandments, said Jesus, are summed up in these two: Love God with all your heart and your neighbor—even your enemy—as yourself. Our scientists have shrunk the world into one neighborhood; it is for us to make it into one brotherhood. There is no other way under Heaven by which we can be saved from the destructive power of the atom. Our choice is between chaos and brotherhood. It is One World or none.

Suppose we choose the road to peace through good will and brotherhood—what then? We deal with our enemies as brothers with whom we must be reconciled. We treat them with generosity, for generosity is the strongest power we have for reconciliation. It takes a strong man to be generous with his enemy; a weakling finds it easier to hate him. It takes a strong people to be generous with its enemy; a weak people would be fearful and vindictive. Have we the strength to be generous?

Forty-five years ago, when we had less strength than we have today, we dealt generously with an Oriental nation in time of crisis. In the year 1900 the Boxer Revolution in China climaxed a great wave of hatred against foreigners. The Boxers tried to drive out all foreigners by force of arms. They killed many American missionaries and destroyed much American property. Many a war has been waged with lesser cause. But our government, restraining the hotheads who wanted to demand an eye for an eye and a tooth for a tooth, made a settlement with the Chinese government. We first demanded an indemnity for our losses. It was paid. Then we set aside that indemnity as a fund to promote better understanding between Chinese and Americans. We used that fund to bring promising young Chinese students to this country, educate them in American universities and in the principles of democracy, and send them back to their country to work for good will and co-operation in our international relations. Years later, after this plan had been in operation, Mr. H. G. Wells made a prophecy in his *Outline of History*. He wrote: "The time may not be very distant when the Federated States of China may be at one with the United States of America and a pacified and reconciled Europe in upholding the organized peace of the world." That prophecy is on its way to fulfilment. China and the United States are reconciled. The old wound has healed.

Today we face a far greater crisis. We hold the secret of atomic energy—the most powerful physical force yet discovered in the universe. If we use if for the destruction of other peoples, we can annihilate millions, but ultimately we too will be annihilated. But if we bring this mighty force under the control of the

spiritual power of our generosity, we can bless mankind. We can use it eventually to heat our buildings and drive our machinery. Researchers in the medical profession see enormous possibilities for it in the conquest of diseases. How we are to implement our control of atomic power, so that it shall be used in the future for these constructive purposes and not used for destruction, is the most urgent problem confronting the human race today. No nation can solve it by itself. Some form of superstate seems imperative. That problem is not for the scientists alone, or the politicians, or any other single group. It is for all of us, for our very existence as well as our welfare is at stake. General Douglas MacArthur spoke the sober truth in his speech at the Japanese surrender when he said, "We have had our last chance. If we do not devise some greater and more equitable system Armageddon will be at our door."

The one thing that we are certain of is that the spirit in which we tackle this problem must be the spirit of brotherhood, our goal the reconciliation of mankind. The safety and the peace of the world depend now as never before upon the power of our generosity. God help us to use it to reconcile, to heal, and to unite our fellow-men!

THE CHURCH AND SOCIAL CHANGE

By CLIFFORD MANSHARDT

[*Dr. Manshardt, upon graduation from C.T.S. in 1922, spent twenty years in missionary work in India. He became the head of the Sir Dorabji Tata School of Social Work in Bombay. Since his return to Chicago in 1942, he has directed the Bethlehem Community Center.*]

THE end of the war finds us facing as never before the necessity for bridging the gap between technical efficiency and effective social control. We have used our huge industrial power for destruction: can we now harness it for social ends?

The twentieth century will be regarded as one of the great transition periods in human history, comparable to the disintegration of the Roman Empire or the transition from medievalism to modernism. On every hand we see challenges to nationalism, imperialism, capitalism, and democracy which cannot be ignored. Unless all signs fail, the postwar world will introduce more changes and even a more radical disruption of society than at present.

Writing in the *Chicago Sun*, Edgar Ansel Mowrer has pointed out that, while to most Americans the "United States is a progressive, liberal country in the vanguard of humanity," to many Europeans, probably the majority, "we represent reaction with a capital R." Large sections of Europe are more hospitable to communism than to democracy, which they believe to be allied with capitalism and imperialism. The same situation prevails in Asia.

No social thinker can be blind to the evils which communism seeks to eliminate, but I for one refuse to attempt to divide society into classes on purely economic lines. The motives of men are varied, and the economic motive is by no means always the predominant one. I lay myself

open to the charge of being old-fashioned, but I still believe that more lasting change can be brought about by agreement than by the use of force and coercion. I believe that rights are valueless unless those who claim them have the moral power to sustain them. Changing institutions, to be effective, must rest upon the solid foundation of changed men. The economic function is not the principal function of life; it is but a means to the end of living.

Up until the twentieth century we Americans thought pretty much in terms of absolutes: democracy, capitalism, individualism, competition, fixed moral standards. Religion and education were both individualistic. The man who knew the right would do the right.

Today, when everything is in process of change, we are faced with the dual problem of developing individual personality and social responsibility. This problem is particularly difficult because technological advance is bringing about changes to which we do not know the answers. New moralities are in process of becoming, but solutions to specific situations are not always clear. Individual morality is not sufficient for the demands of collectivism. In a time like this, religion has the task of helping to develop men of moral creativity.

We want social and economic security. But we must also see the moral implications of complete regimentation. The current controversy over *Spiritual Mobilization*, where "good" men assail other "good" men, is an example of our ethical confusion at this point. There are no clear definitions to guide us in the field of planning. How much power can the state be given before it becomes master instead of servant? When war becomes totalitarian, to what extent do individual disclaimers of responsibility release such individuals from their share of responsibility for the results of war? What are the moral implications of world co-operation? The confusion of the delegates at San Francisco in discussing trusteeship and colonies is a case in point. America as a foremost world power calls for an informed Christian leadership which understands the moral use of power. Politicians can "get by" by keeping their ears close to the ground. Christian leaders must stand for something and know that for which they stand. Good will must become intelligent, and intelligent good will must become creative.

The easy way to work for social change is to shout for it. It is easy to condemn this, that, and the other thing. Condemnation virulent enough to get into the hate class will make newspaper headlines and bring temporary notoriety to the speaker or writer. But there is another approach which seems to me to be more fruitful. It is the old approach of democracy: of facing problems in local groups and endeavoring to find such common agreement as will lead us along the way to their solution.

The church, as a world-wide organization, has listening posts everywhere. But, unfortunately, the church is not noted for listening. We contribute money to carry the gospel abroad, but too few ideas from abroad ever find their way back into the life of the churches. The world-wide Christian fellowship should be a real fellowship, with a genuine mutual concern about interrelated human interests the world over. This is a big order, but who wants the church to engage in petty things?

The principal immoralities, so far as most church members are concerned, are not related to sexual behavior. They are the immoralities which outrage human personality and which are rooted in world-wide economic and social conditions—conditions about which the rank and file of church membership are underinformed,

to say the least. World cataclysms do not come without warning. The portents of change are discernible to those who are trained to see. They appear here, there, and everywhere; but their influence is rarely restricted to the area in which they arise. To plan for the United States alone without taking full stock of world conditions is a palpable absurdity. Here is meat for the Christian missionary enterprise to chew on.

Has the international church the statesmanship to engage in continuous analysis and evaluation of world currents with the end in view of arriving at intelligent conclusions which are Christian in their outlook, and making these points of view felt in the reconstruction of the social order? Wholehearted participation in such a project on the part of Christian groups the world over would release moral creativity of a high order. The church, instead of feeling helpless before the impact of change, would play its part in directing change and would rise to a position of new respect and influence.

THE HUMBLE PATH TO A HIGH DESTINY

By Harold L. Bowman

[*Dr. Bowman, minister of the First Presbyterian Church of Chicago and for many years a valued friend of our Seminary, gave this address at a Vesper Service in Graham Taylor Hall last spring.*]

IF YOU open your New Testament to the thirteenth chapter of John's gospel, you find a picture of the supper scene which Jesus shared with his disciples in the upper room in Jerusalem. "And Jesus, knowing that he goeth unto God, arrayed himself in royal garments. He placed a jeweled crown upon his head, and in his hand he took a golden scepter. And he bade the disciples bow down before him; he commanded all men to fall on their faces as he moved with pomp and power into the presence of his Father."

No! There is something wrong! That isn't what the gospel says! Let us look again. "And Jesus, knowing that he goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." That is more like it. That is the Jesus we know. That is the master we serve. That is the Lord we adore.

Do not let the familiarity of that scene obscure the startling paradox of those words: "Knowing that he was going unto God . . . . Jesus took a towel." It was an inspiration of the author to throw those two concepts into such amazing juxtaposition! What an unexpected approach to God! One would never suppose that such an act as this could be the vestibule of the divine presence! Yet, "knowing that he was going to God, Jesus took a towel." That was Jesus' way. What a humble pathway to what a high destiny!

I

This passage reminds us that Jesus was not a victim of the delusion of display. The student of the gospels soon grows

aware of the absence of "show-off" in Jesus. The success of his ministry depended upon the response of people to his message, and yet he was constantly avoiding the spectacular, the flamboyant, for he realized that it distorted people's minds. They wanted signs, and he sought to give them truth; they wanted bread, while he desired to lead them to God. They wanted a king enthroned with pomp; he wanted them to crown God the Lord of their hearts. To be sure, as he drew near to Jerusalem, his followers staged a kind of triumphal procession, the ironical mockery of which was apparent to Jesus, for he realized that Jerusalem always slew her prophets. Yes, Jesus knew that pomp and glory were but delusions of grandeur.

But have we learned that? Are we deceived by glamour? Do bands and ballyhoo impress us as proofs of greatness? Are we the prey of boasting publicists? do we ourselves feel secure only when we are impressing people with our clothes, our skills, our intelligence, our claimed superiority, our social prestige, our window-display artistry? Are we petty Jack Horners, with our pathetic little Christmas plums, inwardly or vocally shouting, "What a good boy am I," and thus impressing the bystanders with our excellence? For us, do greatness and high destiny call for display, impressiveness, power, swagger, "knocking people's eyes out," large bank accounts, the social register, being able to order other people around? Many people seem to think so. They appear to be moving to the arrogant strains of the "Pomp and Circumstance March."

It should be recalled that man's pomp and God's glory are usually found in inverse ratio. The more of the one, the less of the other. Ostentation and reverence are as oil and water—but splurge and humility can never be emulsified. Pride and pageantry and the flourish of trumpets may mark the pathway that leads to the throne-room of the ego—they do not lead to the presence of God. Order a fanfare to impress your contemporaries, if you must, but do not expect the portals of God to open to such sounds. Not in this way do we find God or learn his will or share his eternity.

II

Jesus has shown us another and a better way. He has made it clear that the pathway to the highest destiny is the humble road of the servant of mankind. "He that loveth not his brother whom he hath seen, cannot love God," John insisted. The road to God is the way, not of the dictator, but of the servant. There is no title of king, president, admiral, bishop, manager, superintendent; no garb of purple, gold, or ermine; no wealth of wisdom or of property; no power or influence that can bring man along the Godward way, unless they become the means by which he serves his fellow-men. They are but impediments to the soul unless they are the towel and basin with which one washes the feet of mankind!

That is the way to true greatness. The one who, without fuss and claptrap, serves his fellow-men in humble ways is not a pinhead, not a pusillanimous milksop. He has a quality of magnanimity which dwarfs the strutting sawdust Caesars.

One of the most impressive scenes in the moving picture *Wilson* is that in which one of a group of soldiers remarks that the woman serving coffee behind a counter in the embarkation depot looks like the President's wife, Mrs. Woodrow Wilson. Jeered at by his pals, he sticks to his idea. They approach the woman, and a hesitant greeting brings the assurance that she is the "first lady." After she has served them coffee, they make a reference to the President himself, and she replies, "He is right over there." An obscure figure who

has been working with a large coffee urn turns around and proves to be Woodrow Wilson himself. That incident may be apocryphal, but, historical or not, the audience reaction indicates that the common man—you and I—does find greatness enhanced and not lessened by the humble, unparaded act of helpfulness.

Such is the humble path to a high destiny. "Knowing that he was going to God, Jesus took a towel." "He that would be greatest among you let him be the servant of all."

Let him be a servant of his fellow-men —sensitive to their hopes and heartbreaks, ministering to their need. Has he talents? Has he means? Has he wisdom? Has he leadership? Has he an engaging personality? The more effective may be the helpfulness he can offer.

And let him do it without ostentation —for showing-off takes away the luster of helpfulness. He who says, "Watch me being helpful," spoils the act. As Paul says, in Moffatt's translation, "Love makes no parade" but quietly goes about its ministry without listening for applause or asking for praise.

"Knowing that he was going to God, Jesus took a towel" and showed his disciples what, through his ministry, he had been trying to make clear, and what, as it proved, the events of the ensuing twelve hours were to demonstrate—that the submergence of self-interest to the common good was the will of God. The loss of the proud egotistical self in loving consecration to the service of other lives—this was the secret of greatness, this was life eternal, this was the path to God.

THE CHURCH NEEDS WORKSHOP METHODS

By ROSS SNYDER

[*Dr. Snyder is our Associate Professor of Religious Education and a national leader in this important field.*]

OUR TASK

THE religious education task of the church today is clearly not just that of the children of our church. To shape our plans in terms of the diminishing sons and daughters of our present church members is to be futile. We must tackle today the extremely difficult task of educating the adults of our church and of bringing the resources of Christianity to the entire community in which we live. This responsibility for personal and cultural renewal in our total community has its setting in the church's role toward the "one world," which must now be religiously educated if our sons and daughters are to survive. Religious statesmanship demands that we address ourselves vigorously to these tasks.

This job cannot be done in any church or community without the production of a disciplined group of ministers and laymen who might be the spearhead of such an effort. The very size of our opportunity demands that we find new resources. One of the keen but as yet undeveloped tools

with which we can make progress on this task is the workshop and workshop method.

DIFFERENT WORLDS OF EXISTENCE

The big idea of workshop method may become clear in recounting an experiment in public-school teacher education. In one situation a group of public-school teachers took a course in art education, in which they read and discussed the theories of art education, what might be done, and the function of art in the growth of wholesome personalities. Some six months later a study was made of their teaching of boys and girls in grade school. Very little art work and art experience were in the program of their classes. Another group of public-school teachers attended a *workshop*, in which they were immersed in various forms of art, where they themselves used art to express their thoughts and feelings, where they studied the theories and role of art in connection with their own experiences, and where they worked out programs of teaching which included art experiences. A survey of their teaching methods six months later revealed not only a wide use of art but a joy in teaching that had not been there before.

This demonstrates that a great gulf exists between a person who lives in a psychological world of inert ideas and ideals and a person who lives in a psychological world of thoughtful action. Actually they are two worlds of existence. Every minister is painfully aware that a great gulf exists between them. If his people, or even if he himself, put into thoughtful action the good ideas and intentions of the sermons during the course of a year, what different people they would be and what a different world they would have!

Workshop method is an endeavor to transfer people from this unreal world of inert ideas, ideals, and good intentions ("sometime I will do that") into the real world of purpose (thoughtful work).

HOW, THEN, DOES A WORKSHOP PROCEED?

1. The members do productive work on their concrete situation. The workshop differs from the usual class, since the emphasis is upon production and creation. It differs also from the usual class and conference because it is composed of responsible persons who produce something useful for their situation. They work on this job until a level of competence approved by the workshop group is reached.

2. A *team* of leaders and a *variety* of learning experiences are available. Actually every member is a leader and teacher, for there is a great emphasis upon the teaching of each other through group discussion and planning. However, there is need for long planning before the workshop begins and for leadership while it is in progress. At least one leader for every twelve members is necessary. The variety of leadership necessary might be indicated by the leadership at a workshop on worship. The leadership included persons skilled in interpreting worship, in planning and leading worship for different age groups, in church music and hymn-singing, personal devotional life, religious art, and religion in the home. The varieties of learning experiences included town meetings, worship, committee work, individual study, individual conferences with leaders, creative laboratory periods, working out plans and programs for their own church or church school, and evening celebrations.

3. An essential of workshop method is a concentrated, consecutive period of time. There is time enough to bring to some completion the ideas which are being worked on. The program can be developed far enough that resources and skills are sufficiently organized to do something effective. The period is long enough that members can give themselves without reservation, and without being parceled out, to that which they are trying to do.

This is a significant difference from the usual school and teacher-training effort in which the progress is constantly being interrupted by the time schedule and the bell for another class.

4. A workshop is a fresh experience of being a person and of being a member of the Christian fellowship. An important goal is to restore freshness, spontaneity, and aliveness to the members. This is the most important productive work that can take place. In a public-school workshop the most important thing that can happen is that the members have a fresh experience of democracy. For us in the church it would be that our members have a new aliveness because of fresh experience of the Christian life.

In summary, workshop method brings to a person an experience here and now of being a Christian learner and leader—all put together in global form. By global form we do not mean "one world." By global learning we mean that thought, emotion, action, choosing, purposing, fellowshiping, and worshiping are all experienced together in one meaningful enterprise. What it means to be a Christian and a member of the Christian fellowship is put together for one in a new and living way.

WHO SHOULD COME TO WORKSHOPS

Any group of people who are responsibly engaged in some common effort may come together in workshops.

One type of workshop which might be most fruitful is that in which both laymen and ministers participate. Why? There is usually too great a gulf between the thinking and planning of the minister and that of the church layman. More and more the direction and planning of our church activities is becoming professionalized and isolated from the living impulses of common people. Through workshops composed of laymen and ministers we should begin to bridge these gulfs. Also the experience of public-school workshops showing that much more happens when a superintendent and the staff of his teachers together come to the workshop, points to the importance of establishing workshops where the minister of the church and six or eight of his most vigorous laymen could be exposed to the unifying effect of a common experience and an uninterrupted chance to plan some significant forward step in the life of their church.

A workshop will be slowed down by, and will not be particularly important for, the "saints of the church." It should be composed of people who are still "on the make" but who also either occupy positions of power or may do so.

CAN THE LOCAL CHURCH USE WORKSHOPS?

The local church can use the workshop method. The term should be protected, however, so that it will not be indiscriminately applied as a new word for an old thing. Some leaders prefer that it be reserved for workshops of a month held in connection with some educational institution. It may be possible to order a two weeks' summer experience in such a way that the term could be used. For shorter programs, some such term as "workshop institute" should probably be used. A common present misuse of the term is to label a place where one learns handwork a workshop. It would be better to call such a place a laboratory.

However, a great variety of experimentation with the fundamental methods and procedures of workshops ought to take place in the local church, for it is really an assembling and blitzkrieg of the best educational methods that we now know. Because it is an organization of all these methods focused together, it is manifoldly more effective than using each of these methods by itself or in sequence.

AN ADVENTURE IN RADIO

By Franklin Elliott

[*In June, 1944, Mr. Elliott of the graduating class was awarded a special Radio Fellowship under a co-operative arrangement between The National Broadcasting Company, The Congregational Christian Board of Home Missions, and The Chicago Theological Seminary. The purpose of the Fellowship was to help him acquire an understanding of radio as a medium of communication and to prepare him to make effective use of it in his ministry. The following article describes briefly his experience upon this Fellowship.*]

THE reasons I gave for wanting to spend a year in radio are still the ones that seem important to me: to be able to put the Christian message in the forms that will reach the radio audience, to understand the radio industry well enough to talk intelligently with radio people about radio, and to experiment with the use of radio in religious education.

I entered the N.B.C.–Northwestern University Summer Radio Institute, took "Program Planning" under Homer Heck, "Dramatic Writing" under Albert Crews, "Introduction to Radio" with Miss Waller, and "Teaching Radio" with Armand Hunter. That was a highly concentrated and valuable three months, packed with down-to-earth information and meaningful problems—the initial stage of the learning process.

My next step as a Radio Fellow was to land a job in which to spend the next nine months in the radio industry. I settled on KORN at Fremont, Nebraska, for these reasons: I wanted a chance to do many different parts of the radio job. I did not want to go to a station where my inexperience would put me in an unimportant cubbyhole. I wanted a place that could use a new idea once in a while —and one fluid and "on the make" so that I could carry out some of my ideas. KORN proved a wise choice in this regard.

RADIO ANNOUNCING

In September we came to KORN, and I started as a radio announcer. I remembered that "radio is people talking to people." I knew that to talk to people one has to know something about them and their reactions, and I started to get acquainted with eastern Nebraska.

If I needed practice to make an announcer out of myself, I certainly got it. My schedule was 8:45–12:45, 1:45–3:15, and 5:00–7:00 six days a week and every third Sunday from 10:00 A.M. to 9:30 P.M. During the three months when I was keeping up this pace, I made friends with the microphone and gathered a lot of valuable experience in speech and interpretative reading.

There were two shows that were particularly good for me. One was the telephone show. By talking on the telephone to people in the audience while I was on the air, I gained a knowledge of my audience I had not had before. Talking to them, getting their reactions, finding out what they liked and disliked, having them "jump all over me" for a mistake or two in the prizes on the show, admitting my errors, and defending myself when I was right without antagonizing them—all these helped me develop a friendly, confident personality on the air.

This show is sometimes accused of buying listeners. Yet it has done a remarkable thing for the station and the

community. It became "the program which belongs to its listeners." The community had looked down on the station because it was local and often deserved its nickname KORN-Y.[1] Now the people of Fremont began to think of it as a part of their town.

On the telephone show I became "Your Next-Door Neighbor." The community response to some of the Next-Door Neighbor's suggestions convinced me of the power of a friendly, sincere radio personality. Not that I instituted any great reforms. I did not. But several times nothing was happening in matters of importance to the community when people were really in favor of seeing action taken. At those times a talk by the Next-Door Neighbor would furnish the spark needed to set the action in motion. There are many things the people of a community will do for themselves and for others if they can get the information about *how*.

WRITING FOR RADIO

The other show which contributed to my development was the story program for the youngsters. On this I became "Uncle Hob," and shortly began to write my own show. The first series I called "Lives of Real Americans." The second was "Lives of Real People."

The research and writing had to be done in the evening after a full day's schedule; consequently, I did not achieve the polish I would have liked. Nevertheless, the children and their parents liked the stories. No check was made of the audience on the show. But phone calls from children right after some of the shows and other indications showed a sizable group of enthusiastic steady listeners. When the station went on the Mutual network and the show was dropped from the schedule, the father of a family of listeners reported to me that his boy cried for a half-hour after Uncle Hob said "goodbye" for the last time.

I sent some samples of this series to two professor friends of mine in Chicago. One of them tried the stories out on his young sons. Their reactions gave rise to an interesting observation. They heard two stories. One was about John Paul Jones. The other was about Charles Alexander Eastman growing up as an Indian boy on the plains. The youngsters in Chicago, living across the street from a Coast Guard drill grounds, liked the Jones script and found the Indian story dull. The children in Nebraska, having little firsthand knowledge of ships, but knowing about the plains and the Indians who lived here before they did, rated the Indian story higher than the sea tale. For them the boy and his dog and the prairie fire and the blizzard outranked the sea battle.

Toward the end of those first three months in Fremont I was beginning to get an idea for a show accepted now and then—chiefly program ideas for new transcribed "participation shows." And I had become fairly competent in handling the talk program type. However, there had been no leverage with which to work on the religious shows or the religious programming. The station was carrying too much religion. What I would have eliminated was commercial. And the local ones did not want help. If only we had been able to get transcription equipment! One cutting of each of the local religious programs played back to the group in charge of it would have set those people to work on the quality of their shows. I know some of the reasons for the low Hooper rating of religious programs! For

[1] The call letters were chosen before the slang expression "corny" became the national byword it is today. But the basis of Fremont's economy is the growing, processing, and feeding of corn, and KORN is proud to be the "Voice of the Corn Belt."

example, I heard one preacher blow his nose beside an open microphone while the choir shuffled its chairs in the background.

COMMUNITY RELATIONSHIPS

My job at KORN during the last half of the Fellowship year has been concerned with community relationships. The station had a poor reputation in many ways. But it finally had a good manager in Lumir Urban. KORN has come a long way under his managership.

The people of the community, quite understandably, saw only the poor quality of the broadcasting and none of the possibilities. They did not know that KORN could be a powerful community institution for them to use. And the station, struggling to get out from under the financial debris left by a former manager, talked about community service but did not do much of it. Its thinking was really entirely commercial.

In general, I conceived my job as (1) awakening the community to what its own station could mean to it; (2) building up the station's prestige by improving the quality of the broadcasting and by showing the local organizations that we really were interested in their success; and (3) demonstrating to the station staff that real public service is also good commercial radio and that a radio station has a responsibility to its community. I was not alone in these purposes. Mr. Urban was certainly working at them. And a shift in personnel had made this true also of the key people in the staff.

Another thing which helped the station at this period was a series of staff meetings which I advocated with all the persuasion I could muster. We discussed many different matters. But the most interesting meetings to me were those in which we tore a show to pieces and then did a creative committee job of building a new one. We discovered that results were possible from this cross-fertilization of ideas that did not happen when we each thought alone.

I went to work first at the local news situation. Local news contacts began to uncover stories that were worth a program in themselves. Consequently, I shifted my main emphasis to special events. We discovered that there were about a thousand boys in Fremont of scout age. About a hundred of them were scouts—in four troops. Only one of these troops had a scoutmaster. One thousand boys—one scoutmaster! I gathered some of the scouts together and helped them produce a dramatic story issued by national scout headquarters showing former scoutmasters helping boys start their troops again in liberated countries. This was followed by interviews with local scouts about what they were doing. The lack of leaders could not help being evident when boy after boy told how they were getting on alone—the older ones helping the younger—or how hopeless it seemed to try to work up in scoutdom when there was no one to teach them. The town does not remember it, but this show touched off a series of events that revived scouting in Fremont.

This spring I produced two series of programs from Fremont schools, one for thirteen weeks, another for ten. One was presented by Midland College and the other by the junior and senior high schools. Both gave me excellent practice in producing radio shows with groups of people in the educational situation. After some preliminary skirmishes with the Midland authorities, I had the opportunity to work with both groups each week from the idea-hatching stage, through re-writes of the script, and dress rehearsal. We turned out a few fairly creditable performances—and some that were not so good. But we were all learning all the time.

Now that the fellowship year is over, I have accepted the call to the pastorate of the Congregational Church of Blue Island, Illinois. For the present I shall have no direct connection with a regular radio program. But I shall have a part in some of the developments in religious radio taking place in the denomination. And I shall do some experimenting with the use of radio techniques as a part of the church activities and as a medium for religious expression by the people.

DRAMA IN A JAPANESE INTERNMENT CAMP

By DARLEY DOWNS*

[*Mr. Downs, long one of our outstanding missionaries in Japan under the American Board, was transferred to the Philippine Islands at the outbreak of the war. When the Japanese conquered these Islands, he and other missionaries sought refuge in the hills, where they lived a precarious existence for many months. His wife and children meanwhile had returned to the United States. Ultimately, Mr. Downs was captured and interned in various Japanese camps along with other missionaries, educators, and businessmen. On September 18, 1943, he was taken from the famous camp at Santo Tomas University in Manila to the camp at Los Banos, where he remained until the dramatic rescue of all the internees by MacArthur's forces on February 23, 1945. A month later he returned to America and rejoined his family after four years of separation. Awarded a Missionary Fellowship at Union Theological Seminary, he is now studying there in the hope that he can return to the Orient. The following article describes a unique project which he and some of his fellow-internees carried on in the Santo Tomas camp.*]

IT IS not generally known that civilian internees in the Japanese camps in the Philippines had very great freedom within the walls. As the camp at Santo Tomas University in Manila was the largest and had the best buildings, activities there were especially numerous. In the first few months space for educational and religious work was very inadequate. It never was adequate, but a number of rooms were ultimately put at the disposal of the education de-

* In a letter describing some of his other experiences Mr. Downs sheds new light on the treatment of American prisoners by the Japanese. He writes: "I saw *some* Japanese cruelty. I do not deny there was a lot *outside* the internment camps. No improper advance of any kind was made to any *interned* woman as far as I know. No *internee* had hands laid on him except for violation of previously well-publicized regulations. Five men were killed for escaping, two for aiding the guerillas, three or four were badly beaten for smuggling goods into Santo Tomas and then lying about it. Two men at our camp were slapped for going out to see American planes. That is a full report of all physical violence to internees [Santo Tomas had 3,500] so far as I can learn. As has now been published, eleven Americans with the guerillas on Panay were killed and others were roughly treated. A number were killed and wounded by gunfire after the U.S. Army had taken Santo Tomas, but I judge

partment, and regular school work was offered from kindergarten through the first year of college, as well as about fifty adult classes. Church services, both Protestant and Catholic, were held from the beginning. As Santo Tomas University is a Catholic institution, chapels which were available for Catholics were not available for Protestants. During the five- or six-month rainy season the rooms available for church and lectures were unsatisfactory. However, early in 1942 the Santo Tomas Seminary opened its lovely garden to the Religious Committee. Services of worship, lectures, and play readings in that lovely grassy, tree-shaded refuge from the milling mobs were a never-to-be-forgotten blessing.

Since the Education Department felt that its hands were more than full providing regular school and adult classes, the Religious Committee was encouraged to arrange public lectures. In the first ten months it arranged an excellently conducted and well-attended series on "The Shape of Things To Come," besides fifty or sixty popular lectures on religious and secular subjects. Qualified speakers on all sorts of interesting and often surprising subjects were found; for example, "The Romance of Mining," "Rumors," "Riots and Other Mob Behaviors," "The King's English and the President's English," "Words and Their All Too Human Biographies," "60° North Latitude (Labrador)," "Pack-Train Trips of a Geologist," "Changing Connotations of Words in Custody." Great credit for this notable service to camp morale and instruction is due to the late Dr. W. B. Foley of the Manila Union Church, Dr. Wilson Hume of India YMCA, Edward L. Nolting of American College, Madura, India, and Dr. Don Holter, president of Union Theological Seminary in Manila.

A third department, called the Department of Special Activities, was next set up by the Executive Committee. I happened to be a member of it, and it gave me an opportunity to use some of the drama training I had while in the Chicago Theological Seminary. Having had very interesting experience in trying to reproduce Dr. Eastman's method of study of modern drama in the Tokyo Union Church, I proposed trying play readings in the Fathers' Garden. The committee approved, and Barrie's *The Admirable Crichton* was selected as an appropriate starter. I secured an entirely English cast. In Tokyo we had used the method of having the readers of the various parts sit behind a long table while they were supposed to be on stage. Nine characters and a small stage made this difficult in the Fathers' Garden, so we placed a long bench at the back, and readers rose and simply stepped forward while they were supposed to be on stage. We had two microphones on the stage, and a third for the narrator, who was concealed in the shrubbery.

A good deal of time was consumed in cutting the play so as to make possible reading in one hour. Some five hundred people came out for this first reading, and the response was so enthusiastic that we decided to try to present a play every

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none would deny that it had then become a military objective. . . . .

"I have spoken twenty or so times since I returned. In general, I find people surprised to hear anything good about the Japanese but they generally seem to agree that my experience gives me some right to speak on the subject, and to be glad to learn that there is something to be said for *some* Japanese. I have found considerable dissent from my opinion that the greatest hope for stable government in Japan after the war is to retain the Emperor. Maybe I am mistaken. Communism seems to me the most likely alternative. I think Japan's utter failure in the war will pretty well dissipate the divinity myth."

Tuesday night. *Attendance went up to nearly a thousand.* They were so popular that the Camp Entertainment Committee put on several as straight radio dramas from the main plaza loudspeakers, with probably two or three thousand hearers.

We found a great deal depended upon the skill of the person who did the cutting and wrote the narrator's parts. Several plays we had to adapt from Burns Mantle's *Best Plays*. This was exceedingly difficult, and the late Mrs. Denis McAvoy showed great skill at this, as well as at cutting and directing plays of which we had the full text. Among the plays given were: *Dear Brutus*, *Valley Forge*, *Winterset*, *Key Largo*, *George Washington Slept Here*, *Hay Fever*, *First Lady*, *Philadelphia Story*, and *The Lady with the Lamp*.

Our Town was given with one reader for the stage manager's part and a second for the dialogue. Burns Mantle's version of *Of Thee I Sing* was used fairly effectively as a monologue, as was *Peter Pan*. A number of one-act plays were read entire, including *Villa for Sale*, *Shams*, *Finders Keepers*, and *The Boor*.

A smaller group met for specific study of "Moral and Religious Values in Modern Drama." The following were cut and presented with parts read by different persons: *Cavalcade*, *Bread*, *The Valiant*, and *Wingless Victory*, and the following were given as monologues: *Idiots' Delight*, *The Vortex*, and *Dead End*.

Under normal circumstances, of course, such use of plays, without royalty or even permission of authors and publishers, would have been out of the question. In the circumstances, securing permission was obviously impossible, and we felt sure we could assume that authors and publishers would be glad to have the plays used to relieve the tedium of fellow-countrymen in a difficult and unpleasant situation.

As in Tokyo, one of the most gratifying aspects of the enterprise was the great interest aroused among those participating in the readings. We tried to use a maximum number of persons with any capacity at all. We had boys and girls from the high school, as well as people prominent in business and professional circles, together with plain missionaries, stenographers, and salesmen.

THREE YEARS HAVE MADE A DIFFERENCE

By Thomas Klink

[*Mr. Klink, orator for the graduating class of '45, delivered this address in Graham Taylor Hall at Commencement time last June. After a summer's work as assistant director for the Chicago Council of Clinical Training, he has accepted a call to the Mount Tabor Methodist Church of Portland, Oregon.*]

WE CELEBRATE tonight three years that have made an important difference in our lives. A religious celebration consists of three major parts: *a lifting up*—into the clear light of consciousness those experiences which have been received only on the periphery of awareness; *a thanksgiving*—for those experiences that differentiate a fellowship from a mere popular gathering; and *a setting-over-against*—a setting of these experi-

ences and this fellowship over against the fulness of potential experiences; in other words, a celebration in the context of God. It is in the sense of such a celebration that I would speak—attempting to lift up, render thanks, and set over against the fulness of God the experiences of these three important years.

Dr. Hugh Elmer Brown has aptly described Chicago as "one of America's regulative cities." Here we have been immersed in a vortex of conflicting forces. From the many vantage points of field work we have seen the impact of these forces on the people who have been our temporary flocks. From the not-too-isolated security of our "ivory tower" we have seen the effects of war on a nation's people; we have watched the battle of the competitive philosophies of the day, their struggles reflected even in the diametrically opposed newspapers we read. A great university, labor and the forces of the established order, the psychological study of personality disorders, disintegrating community life, racial discrimination, the public-school system, machine politics, the democratic tangles of "the Co-op"—these, and even the most insignificant details of our common life together have become the dimensions of a broadened category of the religiously significant. It is these new dimensions, breaking through our older, narrower notions, that we celebrate—lest we forget them.

We celebrate, too, the clean-cut impracticalities of our present thinking, the undiluted ideals of our thoughts in these three years; impractical ideals as yet free from the smothering fuzziness of the practical situations into which we go. We would lift them up into consciousness that they may not be lost but remain with us to structure the direction of our compromises. Especially would we lift up the impracticality that sees over the restrictive walls of denominationalism, an impractical ideal so clear here in this place; so important in the significant experiences of these three years. We dare not forget it.

Our celebration turns, too, to the widened sense of fellowship that has grown in these years—the sense of an ecumenical church, a suffering church; yet sometimes a proud and Godless church. We celebrate the geographical wideness of our fellowship, that so soon will spread us to far places—to New England, to the Pacific Coast, to Hawaii, to Europe, to the Orient—and we celebrate the deepness of a fellowship that dates from the fireplace circle of Bowen Country Club to the communion in Hilton Chapel this morning. But we lift up, too, the narrowness of our fellowship—the narrowness that can understand religion as honesty expressed in a particular time and particular place. We celebrate the oft-questioned pragmatism of American Christianity, knowing that our roots are there and that exotic foreign plants do not always take root in native soil. We would no more be rootless and disembodied than we would be naive and provincial.

And we celebrate the new perspectives that have cut us loose from old securities, casting us out into the sea of contemporary relativities. We would lift up and give thanks for the deepened religious sense that sees more than simple morality as the goal of the religious life. We would recall our classes that revealed the relativity of human morality and customs. And, in the honesty of this day, we would lift up the fact that it is not always the gospel that men preach but their own incompleteness, frustration, and sin. This is the tragic dilemma of our fallible gospel and its greatest glory. We lift it up that it may be conscious, not unconscious, and therefore doubly potent.

We celebrate the task of bringing the insights of these years to others who need

this light. Yet our celebration in this regard must stress the humility which comes from giving the celebration its divine context. The rest of the world is not all darkness into which only our light shines—even though the light which is already there may appear to our eyes as darkness. Benedictus Spinoza, the profoundly honest Jewish philosopher of the seventeenth-century Enlightenment, found that his views forced him out of the synagogue of his people. His was a faith of uncommon depth, and well he might have assumed the role of "light-bearer, exclusive" to the unenlightened. In 1670 he moved to The Hague, where he took rooms with a simple Mennonite family. His biographer tells us that one day his landlady asked him whether he thought she could be saved in the religion she professed. Spinoza answered in simple humility and understanding, "Your religion is a good one, you need look for no other, nor doubt that you may be saved in it, provided, whilst you apply yourself to piety, you live at the same time a peaceable and quiet life." It is this deep humility before other people's experiences and their understanding of the nature of God's work that is the climax to our celebration. In this awareness we know that all the experiences we have lifted up and rendered thanks for are set in the broader context of God's undisclosed fulness. Many eyes see more of Him than we; other eyes see that which we do not see, and we judge our own insights—we who have known these three years together, only in the expectation that we, also, are judged.

Three years ago this September many of us walked up the steps that lead to the East Garth of this building and noted the historic Congregational words that are cut into the stone there—"There is yet more truth to break forth on the world out of God's holy Word." Many of us, then, took those words as a promise of the years that lay ahead. That promise has not been unfulfilled. Now, as we celebrate those years, I suggest that those same words of the Pilgrim pastor serve as a motto for the future, implying not only a promise of things to be taught us but also a dedication in which lies both honesty and humility.

THE ABC'S OF WORSHIP

By Perry Le Fevre

[*Mr. Le Fevre is a graduate of Harvard and a Senior in C.T.S. In recognition of his consistent record of high scholarship he has been awarded a Junior Fellowship for the current year.*]

THROUGHOUT the world vast numbers of people who profess God worship him in many different ways. For convenience we can divide these groups into four main types: Catholic, Quaker, Pentecostal, and Protestant.

Without discussing the merits of the theories and the practices of these four groups, is there some common denominator for them—some definition of worship which will disclose what it is that is happening in any of them in so far as they are effective and successful?

I believe there is. And this common denominator, this definition, can be put in the form of three figures of speech. These figures are perhaps a bit crude, and some of them may be old, but it seems to me that they put more suggestively and significantly than any abstract language can do what the real meaning of worship is.

The first figure of speech is a musical analogy. One time last summer when I was attempting to show a young people's group what worship is, I struck a resounding discord on the piano, and then in a moment resolved that discord into a harmonious chord. "This," I said, "is what we try to do when we worship." We try to resolve the discords in our life and to bring our lives—our purposes, our attitudes, our actions—into harmony with God. If a man goes into a service of worship hating another—or jealous or at odds with his family—and if no change occurs, this man has not worshiped.

The second figure of speech belongs to the world of radio. All of us know how a broadcasting station or a network sends out its programs on a given wave-length and how, if you desire to hear a given program, you must adjust your individual radio receiving set to the wave-length on which that program is being broadcast. Worship is something like that. The individual worshiper is, in a sense, like the individual radio receiving set. His worship is his attempt to "tune in" on the "divine wave-length."

The third figure of speech is an optical analogy. We all know how the scientist brings his microscope to focus on the most minute aspects of nature and how the astronomer brings his telescope to focus on the most immense and far-reaching objects of space. In a way worship is like that too. It is man's attempt to bring his life into focus in its most minute and elemental aspects and in its most far-reaching and significant aspects. But worship is bringing life to a focus in another way. Have you ever seen a small boy take a lens and focus the rays of the sun through it on a pile of woodchips in such a way as to make the chips smolder and then break into flame? This, too, is what we try to do when we worship. We try to bring our lives to such a focus that we gain a new intensity in our living. We become "fired" with God's will and purpose.

Whatever men do, whatever techniques they use to do these things—to bring their lives and purposes and actions into harmony with God, to tune in on the "divine wave-length," to bring their lives to a focus and to a new intensity—these things are worship.

If these techniques are what men do in their solitariness, we call them private worship. Things like prayer, devotional reading, seeing beauty or creating it, reading novels with a social impact—these belong to private worship. But some things can happen only in groups; some things only groups can do. We have done some of them here this afternoon. The hymns, the public prayer, the creeds, the affirmations—they are some of the elements of group worship.

But worship is much more than these personal and public techniques which are used in the solitude of one's home or in the sanctuary. *It is whatever man does so that God can do something with him.* And it is in this larger context, as well as in the narrower one, that the meaning of the church and the ministry becomes clear. The church is the agency which sponsors worship. It is the fellowship of all those who are trying to do something with themselves, so that God can do something with them. It is the fellowship of all those who are trying to bring their lives and those of their fellows into harmony with God. It is the fellowship of all those who aspire to be servants of God. And the minister is the leader of this fellowship.

There has been much talk lately of the minister as psychiatrist, as social worker, as village sage, as adviser to peace conferences or labor unions, as mediator of the appreciation of biblical literature and the current best-sellers, and, literally, as a kind of jack-of-all-knowledge. On this level the ministry is socially superfluous. The people ask for bread, and we give them a stone.

Except for those few who come into the church out of habit or convention, people come out of what one theologian has called "the infinite contradiction of their lives." They come not in "quest for the good life, for love, and joy, and laughter—that ancient dream." But they come with a sense of urgency, of expectancy, of ultimacy, if you will. In fact, there is something almost eschatological about what brings men to the church. They come asking the most fundamental question—the question of the meaning of the universe and the significance of human life. And they come into the relationship where that meaning is affirmed and where that significance is concretely discovered, where the urgency and the expectancy is met in the only way it can be met—by God himself.

The minister is the leader of this enterprise: the church is its context, and worship is its end. This does not mean that our ministry must not concern itself with the problems of the psychiatrist—but not within the framework of the psychiatrist. As Professor Hocking has recently written: "The whole issue of psychiatry and of psychology upon which it is founded [and, for that matter, social planning, advising peace conferences, and the like] are founded on objectives which lie beyond their ordinary concern." These problems reach into the realm of meanings; they are bound into the ultimate questions and into the ultimate answers. The minister and the church and the worshiper can only ask them and discover their answers in relationship to the God in whom we live and move and have our being. This is the task of the church; this is the task of the ministry; this is the task of all who worship God in spirit and in truth.

REGISTRATION IN FEDERATED THEOLOGICAL SCHOOLS

Autumn Quarter, 1945

Total Registration	238
C.T.S.	106
Divinity School	105
Disciples	22
Meadville	5
Candidates for the	
B.D. degree	117
(77 CTS; 22 DDH; 14 DIV; 4 MTS)	
Ph.D. degree	62
A.M. degree	45
Students-at-large	14

Distribution by denominations:	
Congregational	62
Methodist	36
Disciples	35
Baptist	34
Lutheran	16
Presbyterian	15
Evangelical and Reformed	8
Unitarian	5
Others	27

MORE ALUMNI MEMORIES

[To help us celebrate our ninetieth anniversary our loyal alumni have been writing us letters recalling their student days of ten, twenty, even fifty years ago. We published many of these letters in our March issue. Here are extracts from two others received since then.]

BRYANT DRAKE, C.T.S. '21
President of Doane College, Crete, Nebraska

I WONDER whether many men from that middle period of the Seminary, which was not the old West Side era nor the era of magnificence, will write about the faculty and staff which carried on in old "5757," now the Graduate Club moved half a block north.

All of our classes were held in Haskell, and the daily chapel was in a plain room devoid of what are now considered essentials for worship. Attendance was not compulsory, and consequently attendance was irregular. I can remember how Shailer Matthews always rushed down the aisle on the days he was scheduled to preach; his gown trailed behind him like the tail of a comet. His prayers were brief and incisive; he preached with a stammering eloquence.

Those were the days of Ozora Davis, and Beckwith, and Ward, and H. H. Walker, Benjamin Robinson, and Graham Taylor. Spinka was earning his Ph.D. and lived next to me; he would labor far into the night with a towel around his head, for he suffered from eyestrain and severe headaches. For a time Harry Stock was librarian and taught church history.

Ozora Davis wrote books in railroad stations, in hotel rooms; every minute of his life was packed; he hurried from place to place, a dynamo of energy, good impulses, and genuine interest in his boys. In the last years of his life he had to live less strenuously. Beckwith was the oldest man on the faculty but seemed like granite; and it seemed appropriate that such a man should write and lecture about the idea of God. Ward took his position of Dean very seriously and tried with all his heart to enter into the experiences of each student; one felt that he really cared, and that concern continued for years after one had left the Seminary. Henry Hammersley Walker was the man to whom I felt the closest, possibly because I love history better than any other subject. Dr. Walker stammered whenever he was excited or wished to emphasize a point; his lectures were laboriously prepared, but to me they were pleasant adventures; I still have my notes, and the outline is clear and ready for use today. He believed that history is the story of great personalities, and he hinged events on men. In many ways the best teacher I ever had was Benjamin Robinson. He was the same then as later, for such a man never changes essentially. Graham Taylor popped in and out; he lived at the Commons and led a life different from the rest of his colleagues; his humorous references to men and events in the contemporary scene kept us aware of the world around us.

Two other personalities were important at "5757." One was Miss Coleman, who was in charge of the office and who tried to mother the men. She was in poor health, and advancing years reduced her efficiency, but there she was every day, a real part of the life of the Seminary and eager to be helpful. Toward the last of my five years around the Seminary and University, efficiency entered in the person of Robert Cashman. The old Seminary was not an "efficient" place; its office methods were antiquated; it was an informal family group with the minimum of regulations. The Seminary building looked like a private home, and the institution seemed like a home. The new Seminary dated from Cashman's coming, for it was then that the direction changed; the setup became different.

The library in the Seminary of my day was on the fourth floor of the house. The room was packed with books; the books pressed in upon us, and our voices sounded subdued because the books themselves absorbed sound. I can still remember where Harnack's *Expansion of Christianity* was on the shelves. One hot summer day a group of us were reading in the library in a freedom that permitted intermit-

tent conversation. A Japanese student had enrolled a few weeks before and was struggling with the language; he broke the silence with a question occasioned by his perspiring state, "How do you say it," he asked, "when your skin leaks?"

J. EDWIN HARTMAN, C.T.S. '99
Mount Pleasant, Pennsylvania

It is the distinction of our class (1899) to have had as a classmate the late lamented James Mullenbach. Although we all loved him, I doubt that any of us anticipated the high mark he was destined to make for himself in his future ministry.

I recall that one Sunday he dressed in shabby clothes and visited several prominent churches. He sat on the outer steps as the people entered for worship. Not once, he reported, was he greeted or invited to enter—an experience which somewhat surprised and grieved him.

Other distinguished members of the class were Robert Gammon and A. C. Warner. The latter is the only member of the class who has had, so far as I know, a longer pastorate in the same church than I. (Mine has been thirty-two years.)

Those were the days of lingering whiskers. All the professors and most of the class wore either beards or mustaches. The venerable Dr. Fisk, who always spoke of "our beloved Seminary," was ponderous in physical bulk and dignity. He had a nervous affection which often, when he spoke, caused him to pause suddenly, catch his breath, and apparently choke. He used to relate that once a visitor remarked that the blank wall of the building that housed the chapel and library across Warren Avenue from Fisk Hall might be worshiped without sin, because it was not the likeness of anything in the heavens above, the earth beneath, or the waters under the earth.

In those days Dr. N. D. Hillis held forth in Central Church. We attended his services occasionally and rated him as a first-rate essayist but not as a strong preacher. It is said that after assuming the pastorate of Plymouth Church, Brooklyn, he discarded manuscript and preached without reading. Gunsaulus was pastor at Plymouth Church. One Sunday, when a nickel carfare was a nickel to me, I walked from the Seminary to Plymouth Church to hear Dr. Gunsaulus, and then back. It was quite a good deal more than a Sabbath day's journey on foot, but it was worth it. He preached a great sermon on Mark 6:16: "But Herod said, John whom I beheaded is risen." His theme was conscience.

One of the memorable occasions of our Seminary days was a banquet tendered by Dwight L. Moody to the students of the various seminaries of the city. Six hundred sat down together. It was a good dinner. Afterward Mr. Moody addressed us. The burden of his address was his earnest advice to learn to think on our feet and to preach without reading from manuscript. He said we should have ourselves so well in hand that no interruption would cause us to lose the thread of our discourse. Just as he made this point a man entered from a side door, approached Mr. Moody, and whispered to him for several minutes; then turned and left. Mr. Moody resumed his address exactly where he had left off. Was that interruption prearranged to illustrate what he was saying?

Roy B. Guild, who recently died, was our gymnasium director. He was an artist with the Indian clubs. It is hard to think of him as departed; he was so rugged, physically so rhythmic and alert, and so kind.

Frank Talmadge, son of the eminent T. Dewitt Talmadge, came to the pastorate of the Jefferson Park Presbyterian Church. A number of us went to hear him. He was sensational. Afterward A. A. Robertson of our class remarked, "If you want to learn how not to do it, boys, go to hear Frank Talmadge."

One of the teachers we failed at the time to appreciate as fully as he deserved was Professor Chamberlain. He was high-strung, sometimes impatient, but he imparted a high sense of fitness in church music and liturgical procedure. He devoted much time to personal contact and training of his students, with much sound advice on physical bearing and well-being. He was extremely sensitive to offenses to good taste in the conduct of the marriage service, funerals, and the sacraments.

ALUMNI NOTES

Compiled by DANIEL *and* EULALIA WILLIAMS

1945. *Melvin and Mary Alice Fenner* announce the birth of a son, David, on January 26, 1945. Melvin was ordained on July 27 in Red Lodge, Montana.

1945. *Shigao Ozaki* has become executive secretary of the Kalihi Y.M.C.A. in Honolulu, Hawaii.

1945. *Donald Wenstrom's* London address is: 41 Memorial Hall, Farrington Street, London E.C. 4, England. He is in England for a year working under an assignment from the Congregational churches and will probably be located in churches and missions in London.

1944. *Jean and Howard Boardman* have a daughter, Barbara Jean, born on July 30, 1945. The Boardmans are ministering in the Presumpscot Union Parish, South Windham, Maine. Howard was ordained on April 29.

1944. *Harold and Jean Finley* have a son, Robert Willard, born on August 31, 1945, in Angola, Indiana, where Harold is pastor of the First Congregational Church.

1944. *Helen Osborne* is serving with the Congregational churches in England for one year.

1944. *Lawrence and Constance Stanton* announce the birth of a daughter, Elizabeth Enid, on August 22, 1945. The Stantons' address is: Apartado 380, Guadalajara, Jalisco, Mexico.

1943–44. *Mr. and Mrs. Mas Wakai* announce the birth of their son, Eugene Shigehi, on August 25, 1945, in Chicago.

1943. *Abraham and Mary Lou Akaka* write from Hawaii: "This year has been rather full of C.T.S. First *Seido and Flora Ogawa* moved from Honolulu to Kauai here. Then *Mitsuo Aoki* returned from C.T.S. and located on Maui. Then *Frank and Eunice Dorey* took a flying trip and visited us here. *'Spook' Okita* is in the Public Welfare Department on Kauai. Then I took a flying trip to Maui and met *Harold Cram* again; then spent an evening listening to *Bob Kennan* tell about his furlough in Chicago last year. Now we have received word from *Dan and Jessie Boxwell* that they are headed this way. We are moving to Maui, leaving Kauai on August 27. The shortage of men in the ministry here is acute. It is not that I am not needed here, but that I am needed less here than there. Last month I carried an average of more than six services per Sunday, plus group meetings every night of the week except Wednesday and Saturday." Abe and Mary Lou have a daughter, Fenner-Marie, born May 12, 1945.

1943. *Everett Parker*, director of radio for the Congregational Christian churches, has been conducting one-week workshops in seminaries from Maine to California. His office has recently produced two series of religious radio programs—"The Radio Edition of the Bible" and "All Aboard for Adventure"—which are now available on electrical transcriptions and phonograph records for churches and local radio stations. For further information address Mr. Parker at 287 Fourth Avenue, New York City.

1943. *Palmer and Jean Williams'* son, Robert Starr, was born on April 30, 1945. Palmer is pastor of the Orinda Community Church, 210 Canyon Drive, Orinda, California.

1942. *Frank and Eunice Dorey* have returned from their year at the Church of the Crossroads in Honolulu. Frank is going to teach social ethics and the sociology of religion at Howard University in Washington, D.C.

1942. *Dan and Frances Genung* have a son, David Dan, born on March 8, 1945, in Los Angeles.

1942. The *Harold Heckmans* were commissioned to the Madura Mission, India, on June 3, in Waterbury, Connecticut.

1942. *Bernard and Beth Munger's* twin daughters, Marilee Ruth and Eloise Ann, were born on June 14, 1945. The Mungers' address is: Duke University, Durham, N.C., where Bernard is studying.

1940. The *George Q. Woomers* announce the arrival of a daughter, Nancy Jane, on June 27, 1944, at Oxford, Michigan.

1940. *Alvin and Marilee Scaff* announce the birth of their son, Charles Guy Scaff, on August 30, 1945, at Austin, Texas.

1938. *Elmer S. Freeman*, pastor at Menasha, Wisconsin, is the author of *The Lord's Supper in Protestantism*, published by Macmillan in April, 1945.

1937. *Chaplain and Mrs. C. Earl Page* have recently welcomed a daughter into their home.

1937. *Homer Milford*, who has been a chaplain in the Army with the rank of major and has seen service in France, has returned to this country for hospitalization at Galesburg, due to a jeep accident.

1935. *Barney C. Crockett* was one of the Congregational chaplains attending the International Chaplains' Conference held in London just before V-E Day.

1934. *Perry D. Avery*, Kokomo, Indiana, has been elected co-chairman of the Finance Committee of Merom Institute.

1934. *Richard R. Hulbert's* service of recognition as the new minister of the Congregational Church in Faribault, Minnesota, was held on April 5, 1945. *Sam Lenters*, '33, gave the Right Hand of Fellowship. Alfred W. Swan preached the sermon.

1933. *Joseph C. Sides*, Army chaplain, has been stationed in the Marianas in the headquarters of the Twenty-first Bomber Command.

1933. *Clayton Stowe*, Army chaplain, was stationed in Italy for ten months with a heavy-bomber group which received the presidential citation for the bombing of the Ploesti oilfields. Stowe was then sent to Brazil for a short period, and later to Washington, D.C., for three weeks. He has just left for his new post in Texas. The Public Relations Office of the Chaplains' Commission has released an interview with Clayton which dealt with observations concerning the religious experience of men in combat.

1931–32. *Carl and Dorothy Voss* announce the arrival of their daughter, Carlyn Grote Voss, on January 19, 1945, in New York City.

1932. *Joseph Q. Mayne* is executive secretary of the Detroit Round Table of Catholics, Jews, and Protestants. He is giving this work his full time but preaches frequently in Congregational and other pulpits in the Detroit area.

1930. *Harold Hatcher* is general manager of Cooperative Services, the largest consumer-owned enterprise in Indianapolis. An interview with him published in September, 1945, in the *Co-op News* describes the effort of the organization to distribute coal more efficiently and economically. The Co-op's board of directors is interracial, and its employment policy allows no discrimination.

1930. *Ralph Veit* has a son, James Dakin, born on July 1, 1945. Ralph has accepted a call from the First Congregational Church of Forest Grove, Oregon. Address: 121 East Second Avenue South.

1929. *Donald Sterling*, after serving as a chaplain in the Navy with the rank of lieutenant, is now ready to resume civilian ministry.

1928–30. *Robert C. Jones* is in the office of the Pan American Union in Washington. He has recently published articles on social and labor problems in Latin America; also an article entitled "Mexican Youth and the United States," published in the *American Teacher*, March, 1944.

1927. *Gordon A. Riegler*, pastor of the St. Stephen's Episcopal Church in Cincinnati, Ohio, has published a book on *The Socialization of the New England Clergy*. It is reviewed in this issue (p. 46).

1927. *Frederick Held* was married during the summer of this year to Mrs. Ann Crossman. Address: 13 Pearl Street, Clinton, Massachusetts.

1927. *Arthur W. Taylor* is the new superintendent of the Nebraska Conference. He has served churches in Chicago, Kansas, and Nebraska.

1925. *Ralph Shrader* has been elected a secretary of the American Board and will make his headquarters at 14 Beacon Street, Boston. Mrs. Shrader (Elizabeth Hand) is a graduate of Washburn College and has done work at C.T.S. and the University of Chicago. The Shraders were commissioned in 1926 to work in the Foochow Mission in China. They have two children, Katherine Whiting and Williams Whitney, both born in China. Mr. Shrader has completed a seven-year pastorate at Bethany Church in Montpelier, Vermont.

1918. *William H. Jones*, dean of Tillotson since 1930 and acting president for 1944–45, was elected permanent president in May. He

has taught at West Virginia State College and Howard University.

1899. *J. Edwin Hartmann, D.D.*, after a pastorate of thirty-two years in the Reunion Presbyterian Church, Mount Pleasant, Pennsylvania, tendered his resignation March 18, 1945. At the annual congregational meeting of that church, it was unanimously voted to reject the resignation. He will continue in the pastorate for the present.

1895. This interesting report on the work of three men of the class of 1895 in southern California has recently come to the Alumni Office: "For some men retirement only comes with the funeral service. *James R. Read*, after raising three sons for the ministry, is now in Los Angeles where he preaches for the Chinese Church and is happy in the work. *Ralph B. Larkin* is one of the most useful men in southern California. In summertime he is advising and helping boys in summer camps. For a time he has been a leader in the San Diego area counseling with men in uniform. *W. H. Hopkins* came to Claremont with a sick wife. For nearly three years now as Parish Extension Minister of the Claremont Church he has conducted a Sunday night Bible hour, which has two aims—to reach the lonely and neglected folks not in church and to bring together into a working, praying fellowship all who follow the Christ."

Rev. Arie Binkhorst celebrated the fiftieth anniversary of his ordination in the First Congregational Church of Kalamazoo, Michigan, by preaching the sermon in the pulpit of that church on April 29, 1945. *William Keith*, '29, is the minister of the church. Dr. Binkhorst was once employed by the Chicago Theological Seminary as field representative and later in the same capacity at Olivet College. He is now retired and lives in Olivet.

TRANSFERS

1945. *George C. Marker*, from Geneva, Illinois, to the naval chaplaincy.

1944. *Franklin Elliott* has accepted a call to the Congregational Church at Blue Island, Illinois.

1942. *George Halstead*, from Portland, Oregon, to Mont Clare Church in Chicago.

1942. *Ronald Dickson*, from Immanuel Church, Los Angeles, California, to Skyway Park, Osborn, Ohio.

1941. *Jack von Rohr*, from Woodmont, Connecticut, to the Department of Religion, Pomona College, Claremont, California.

1941. *Alexander Ferguson*, from Berwyn, Illinois, to become director of visual education for the Missions Council of the Congregational church. Office in New York City.

1941. *Glenn Utterback* has resigned at Calumet, Michigan, and is now pastor at the First Congregational Church of Fort Worth, Texas.

1939–41. *Stuart Olbrich* to Brown Helm, Ohio.

1940. *Emerson Shideler* to Russell, Kansas.

1936. *Nels Nordstrom*, from the Twin Cities in Minnesota, to the secretaryship of the Illinois Congregational Conference.

1936. *Edward F. Ouellette*, from Petaluma, California, to a teaching position in Defiance College.

1936. *Philip M. Widenhouse* from Washington Federation of Churches to assistant director of the Department of City Work, Church Extension Division, Board of Home Missions of the Congregational Christian Churches. Adress: 287 Fourth Avenue, New York. Home address: 76 Kenwood Road, River Edge, New Jersey.

1935 *William A. Jacobs*, from Cedar Rapids, Iowa, to the Pilgrim Church, Oak Park Illinois.

1934. *Roger Hazelton*, from Colorado College to become associate professor of religion and Christian ethics at Andover-Newton Theological School. Address: 46 Berwick Road, Newton, Massachusetts.

1933. *J. R. Wagner* has accepted a call to the First Congregational Church of Cedar Rapids, Iowa, from Longmont, Colorado.

1932–33. *Walter Witt*, from Mayflower, Sioux City, Iowa, to Plymouth, St. Paul, Minnesota.

1929. *Reuben Trickey*, from Vine Church, Lincoln, Nebraska, to Alton, Illinois.

1922. *Richard Keithahn* and family have taken up their residence at Merom, where they will be associated both with Merom Institute and the local Congregational Christian Church.

In Memoriam

1893. *James W. Fifield* died in Kansas City, Missouri, on May 15. He graduated from the Seminary in 1893 and was ordained in 1894. He was minister of the Warren Avenue Church of Chicago and of the First Church of Kansas City, Missouri, and served many churches in special evangelistic leadership.

1905. *Samuel Hitchcock* died on March 15, 1945, at Riverhead, New York. He was born in 1875. He was a graduate of Knox College and the Chicago Theological Seminary and held pastorates in North Dakota and southern California.

Mrs. Ozora Davis passed away on September 22, at her home in Chicago, where she was living with her daughter-in-law, Mrs. Alexander Davis. She had been ill for some time. Funeral services in charge of her pastor, Rev. George Gibson, D.D., were held in Graham Taylor Hall, September 25.

Mrs. Davis is survived by her daughter Elizabeth, who lives in Chicago, and her son Rev. Wilfred Davis, pastor of the Congregational Church in Paso Robles, California. He passed through Chicago and had a visit with his mother just a few days before her death. Her older son, Dr. Alexander Davis, a medical officer in the U.S. Navy, has been reported "missing" at Okinawa, and, while his death is not confirmed, it is very probable.

The Seminary has lost a staunch friend in Mrs. Davis. Many of our faculty and alumni will remember with gratitude the years of helpful service she rendered while her husband was our Seminary president. She has also been a well-loved writer on religious themes.

A. W. P.

BOOK REVIEWS

The Light of Faith

An Outline of Religious Thought for Laymen. By Albert W. Palmer. Macmillan, 1945. 176 pp. $1.75.

Sometimes it seems strange that the mythical man in the street accepts as authoritative the statements of a Millikan or a Mayo regarding physics or medicine but prefers his own opinion on religion to that of any expert. Yet this mythical man, whether he considers himself a Christian or not, will enjoy and profit by this crystallization of the life's thought and experience of this particular expert. He will profit greatly if he is willing to read intelligently, thoughtfully, and with an open mind, for this volume, although written in an informal and readable style, requires and stimulates thought.

Dr. Palmer succeeds in treating most helpfully many of the points which seem difficult to a majority of laymen as they consider the fundamentals of the Christian teaching. He dodges no issues and takes no refuge behind technical theological terms. He meets fairly and convincingly such problems as the existence of evil and pain under a just God, the miracles of the gospels, the resurrection of Christ, and immortality. Yet he admits honestly that he does not have the final and adequate answer to the question of the existence of pain. He claims no infallibility.

He writes as he speaks, in a direct and individual way, as though conversing with each reader. His illustrations are pat and useful. Only a few times does he seem to preach and then purely incidentally and probably with his tongue in his cheek.

The book is rounded out by the inclusion of a number of modern confessions of faith. On the whole it is the most worth-while gathering together of worth-while thought on Christianity and Christian living which I have encountered. It helps where help is needed.

Dudley B. Reed, M.D.

Oberlin

Advance through Storm

By Kenneth Scott Latourette. Harper, 1945. 554 pp. $4.00.

Professor Latourette concludes his study of the expansion of Christianity with this volume, the seventh in the series, which summarizes missionary endeavor the world over in the last three decades. Thus a titanic job is brought to successful completion, and we now have an exhaustive account of Christian missions through the centuries, valuable as a reference work and stimulating in the chapters which explain the influence of Christianity upon its environment and vice versa.

The book is divided into two parts, the first bringing the story of Christianity's expansion down to date in the various areas of the globe (i.e., Europe, the Americas, the Pacific, India, China, Japan), and the second summarizing the entire story and evaluating this history in the light of possible future developments. In so far as any philosophy of missions is to be found in the entire series, it makes its appearance in these concluding chapters. Thus this last volume is probably the most readable (and quotable) of the seven. Furthermore, in the chapter entitled "The Course Thus Far Traversed" the author states again the thesis of an earlier work, *The Unquenchable Light*, which is that the history of Christianity has been one of advance and regression (although never completely losing ground gained) and might, therefore, be compared to the waves of a flood tide. Although the thesis is true in the main, the author generously admits that in each of the periods delineated there are exceptions, to which he calls attention. In comparing Christianity with other religions, Latourette calls attention to its geographical extension, its timelessness, its independence of cultures, and its ecumenical outreach. He concludes: "So far as the historian could be sure of anything about the future of Christianity it was this: if the Christian faith triumphed it would be through uncompromising loyalty to him through whom it had come to birth and who in all its ages had

been the acknowledged master of its most flaming spirits" (p. 482). But in the final chapter ("The Conclusion of the Whole Matter") he acknowledges no less the gradual permeation of society by the Christian idealism: "Within history struggle continues, but those whom the Christian recognizes as saints emerge in more and more peoples and increasingly human civilization displays the fruitage of the Christian faith in transformed lives, in growing value upon human personality as seen in the light of the Christian dream, and in social institutions which further the realization of that dream" (p. 501).

In these seven volumes Professor Latourette has done a tremendous piece of work in recording the devotion of Christians to their Master and to humanity down the centuries. All we have to do is to read it. But if we have time for only one volume in seven, let that be the seventh volume!

Mervin M. Deems

Bringing Our World Together

By Daniel Johnson Fleming. Scribner's, 1945. 155 pp. $2.00.

Only as man develops a mature we-consciousness and attains some sort of social solidarity can he expect to effect progress toward world community. This "awareness of others" throughout the world is not readily achieved, but Dr. Fleming believes that God wills it and that Christianity can effect it. The author needs no introduction to the ecumenically minded. In other books he has emphasized man's universal outreach toward beauty (*Each with His Own Brush, Heritage of Beauty*) and worship (*The World at One in Prayer*). Now he tackles the problem of the commonalty of men from a new angle.

After an opening chapter on "The Quest for History's Meaning," he explains "How We Came To Be Different," and then goes on to demonstrate the heritage of world community that is ours. Because of our history and because of the new world which we now face, the family of nations is confronted by ethical issues which are ecumenical in scope. Is the Christian ethic adequate? It is whenever it serves to challenge the evils of the status quo. But Christianity has support for its endeavor from "outside groups." Perhaps the best section of the book is that entitled "The Web of World-wide Relationships," in which the author refreshes our memory on the many ways in which mankind recently has made attempts to get together. Christianity, too, has been at work and is even now creating a world community.

I like Dr. Fleming's approach. He is concise, persuasive, and nondogmatic. He is a good representative of that which is the thesis of his book, namely, that Christianity, through its ecumenical *spirit* (not its insistence upon creed or dogma), is drawing mankind together.

Mervin M. Deems

They Found the Church There

By Henry P. Van Dusen. Scribner's, 1945. 148 pp. $1.75.

Out of the experiences of our men in military service in the Far Pacific as they have been saved and sheltered and guided back to their units, Dr. Van Dusen has culled the materials of his latest book. In a sense, as he says, it is a sequel to *What Is the Church Doing?* except that it really demonstrates what the church *has done* in the past century in sending its heroic missionaries to New Guinea, the Solomon Islands, Micronesia, and the Fiji Archipelago. Not only have our servicemen been rescued by friendly natives in this territory, but they have been impressed by the church at work in these farflung places. For example, within the military cemetery on Guadalcanal there is a chapel erected by Solomon Islanders and dedicated late in 1943 in tribute to the American forces. Dr. Van Dusen's reports of what our boys have said and written strengthen our surmise that our servicemen will return with renewed and increased respect for the vitality that is in Christianity. They will come back broadened by the experiences of travel to out-of-the-way places, but they will come back also with the realization that the church was there long before they arrived.

Mervin M. Deems

WHAT RELIGION IS AND DOES

By Horace T. Houf. Harper, 1945. Rev. ed. 413 pp. $3.00.

It is good to deal with a book written in response to a need. For some years Professor Houf has been teaching religion to college students. One might guess that this book is his "course." If so, he is to be congratulated upon the extensive ground covered and also the simplicity with which he deals with ideas.

He first treats religion as a whole, or man's response to deity and to the challenges of his universe. In this part of the book there are chapters on "The Ethics of Belief," "Religion and Science," "Man's Place in The World" (one of the best chapters), "The Idea of God," "The Existence of God," and "Concerning Prayer." Progressing then from "Generic Religion" to the "Hebrew-Christian Religion," the author describes the origin of the Old Testament, Jewish religion, and Christianity. He has a chapter on denominationalism and concludes with an emphasis on the social gospel.

This is a revised edition of much the same material which appeared in 1935, but there have been some rearrangements, and the chapter on "The Religion of the Jews" has been added.

Professor Houf has the knack of presenting a complex story with clarity. Indeed, the book will be found to be useful, I should think, with juniors and seniors in high school who have already been faced by many of the problems with which the author deals.

MERVIN M. DEEMS

A HISTORY OF EARLY CHRISTIAN LITERATURE

By Edgar J. Goodspeed. University of Chicago Press, 1942. 324 pp. $2.50.

A second printing of this valuable book affords the opportunity of bringing it to the attention of ministers who may wish to know more about source material for early Christian history. The work embraces Christian writing from the New Testament period down to Arnobius and Lactantius. Not only is early Christian literature conveniently classified, but in connection with the more important writers there are vignettes of their life and work. The final chapter on "The Lost Books of Early Christian Literature" may grow in value, for it is possible that some of these may yet be found in the years just ahead.

MERVIN M. DEEMS

MISSIONARY MATERIAL ON AFRICA

"This Is Africa." By S. Franklin Mack. Friendship Press, 1945. 24 pp. $0.25.

"Tales from Africa." By Alice Geer Kelsey. Friendship Press, 1945. 80 pp. $0.50.

The study projected by the Missionary Education Movement for 1945–46 has two themes: (1) the church among uprooted Americans and (2) Africa. *This Is Africa* presents, in small space, a composite picture of the dark continent, geographically, anthropologically, culturally, industrially, religiously. *Tales from Africa* are drawn from various mission fields and show the influence of Christianity in the area concerned.

MERVIN M. DEEMS

DANIEL EVANS: TEACHER, PREACHER, THEOLOGIAN

Edited by Raymond Calkins. Pilgrim Press, 1944. ix+236 pp. $2.00.

This memorial volume on the Abbott Professor of Christian Theology of Andover Theological Seminary will interest a much wider circle than that of his former students at Harvard and Andover-Newton. His own autobiography, which makes up half of the book, tells a unique story of the struggle for an education of a boy from the coal mines of Pennsylvania. Apart from the element of romance in this attainment, there is also here an illuminating picture of the development of a Christian vocation and of the conditions of the churches and of theology at the beginning of the century. The present reviewer numbered Evans as one of his parishioners in New Hampshire in the summer seasons and later worked with him as a colleague in teaching and is glad of this opportunity to add his brief tribute to the many in the volume.

Daniel Evans had in particular two qualities which the Christian minister and teacher should emulate. He had a sturdiness and robustness of character, no doubt related to his early struggle, which showed itself not only in strength but also in a certain fragrance and sweetness. The hectic conditions of our own generation show too little of this quality. Again, his churchmanship and his theology were built upon a broad foundation of human experience, experience of labor, experience of business, experience of nature—and all this gave a richness and soundness to his thought and ministry. The reader of the volume will find something of this quality in the autobiography and in the two addresses by Evans included in the book.

His New England friends have collaborated in a beautiful homage to a man who will long be remembered as a pillar in the Congregational churches of New England and beyond them.

AMOS N. WILDER

PROBLEMS OF NEW TESTAMENT TRANSLATION

By Edgar J. Goodspeed. University of Chicago Press, 1945. xiii+201 pp. $2.50.

This book has a special timeliness in view of the forthcoming translation of the New Testament under the auspices of the American Standard Bible Revision Committee. Perhaps no single small book could do as much good as the present one in dissipating misunderstandings on a whole host of questions affecting the New Testament.

It is true that the author's first task here is to discuss the translation of 115 particular passages. But in the course of doing this his work has a dozen valuable by-products, and most of these instructive features are available to readers even though they are not versed in Greek. Among these by-products are the following:

1. A picture of the state of the New Testament text, the degree to which it is uncertain, and something of a picture of the methods and values of textual criticism. Also an understanding of the advance of our knowledge of the text since the editions of Erasmus and others on which our classic versions are based.

2. A picture with many illustrations of the successive English versions from Wyclif to the King James, their mutual relations, and a correction of many misapprehensions as to the supposed sanctity of the "Authorized (really the third authorized) Version."

3. A documented argument for the necessity of modern versions, partly in view of the earlier concern with translating words and phrases rather than sentences, paragraphs, and writings as wholes, and in view of changes in English speech.

4. A reminder of the advances not only in textual criticism but also in lexicographical, grammatical, epigraphical, and historical disciplines, all of which point to the need of new revision.

5. A survey with many examples and comparisons of modern translations of the last hundred years.

All this is presented in highly readable form, since the method is to take up selected passages one by one. Any student of the Bible will find a liberal education in the contemporary study of the Scripture as well as numerous clues to a better understanding of particular passages. The present reviewer wishes to take issue with only one of the translations here proposed, a very important one, and one found also in the *Bible: An American Translation.* Dr. Goodspeed translates Rom. 3:28: "A man is made upright by faith." The argument for this solution of a major issue in Paul's thought hardly sets aside the prevalent view so central to Protestant theology that justification means, first of all, being accounted righteous. We believe also that it is misleading to translate "wrath" as "anger" in Romans, as both Moffatt and Goodspeed do. But every reader will have his own views. We owe an inestimable debt to this scholar for his long services in restoring vitality to the New Testament.

AMOS N. WILDER

OF THE IMITATION OF CHRIST TODAY

By Winifred Kirkland. Macmillan, 1945. 43 pp. $1.00.

This short series of meditations proposes a modern approach to the imitation of Christ. Judging by the publications in which they first appeared and by the style, they are directed to young people and laymen. Attention is drawn

to such topics as the joy of Jesus, his use of time, his love of nature, and his prayer life. The author believes that our faith is far ahead of that of the time of à Kempis, since we have learned to expose it to the common life. But what about that of Francis a little earlier and that of Loyola a little later! Observations of this kind and the paucity of historical mindedness in the portrait of Jesus trouble the present reviewer. But a more general question arises.

We suspect that the type of piety represented here may grow among us as one form of reaction to liberalism. It is compounded of sentiment and mysticism plus some admirable Christian tradition. But too often, as seems to be true here, sincere Christians first envision an ideal largely drawn from our best Romantic tradition and then attach the name of Jesus to it. The ideal is taken out of the air of our American idealism. Such terms as "adventure," "beauty," "nature," "wonder," and "imagination" recur. Then these sentiments are attached to the figure of Jesus in connection with various episodes in the Gospels. What increases the suspicion is the recurrence of the formula: "Jesus must have done so and so"; "Jesus must have thought so and so." We are told here that Jesus "must have regarded" these very days that we are living through today. Indeed, Jesus tells us: "Watch Michael Komroff draw my portrait in the pages of *Esquire*." Now it is true that Miss Kirkland draws upon undoubted aspects of the Christ of the Gospels, and many true insights are expressed, though of a certain familiarity. But we think that a greater effort must be made to distinguish between our ideals and sentiments and those of Jesus of Nazareth. One of the first things that the churches need to do in their postwar repentance is to divest themselves of the clothes that they put on during the Romantic movement and have been wearing ever since.

AMOS N. WILDER

RELIGIOUS LIBERTY: AN INQUIRY

By M. Searle Bates. Harper, 1945. xviii+604 pp. $3.50.

This massive compilation will be used as a reference book for years. It contains little that is new; in fact, it can almost be described as an anthology and digest of the best secondary literature on the problems of individual conscience and the pressure to group conformity exerted by state, priesthood, or social unit. About one quarter of the volume sketches the history of religious liberty in all lands and religions, with particular emphasis on that faith of ours which brought into the world at once an unprecedented intolerance and an unprecedented regard for conscience. Another quarter analyzes the conception and bases of religious liberty as found in various ethical and religious traditions, such as Islam, Protestantism, Roman Catholicism. The author's own predilections here tend toward Hocking's views, with a weakness for Maritain's "natural law." The rest of the study consists of a survey of the challenge our generation is making around the world to the concepts of liberalism.

A rough classification of very diverse situations is possible, even while it involves taking into account such a variety of factors as the self-government of religious groups, their property rights, their right to engage in educational, social, and charitable work and to print and distribute Bibles and other literature, the inviolability of pastoral confidences from police inquiry, the freedom of prayer and preaching from state injunctions, equality of treatment for minorities in employment, inheritance, and food cards. If such a classification were set up, the actively persecuting antireligious totalitarian state of the U.S.S.R. would, of course, be in a class by itself. Then would come the repressive uniformity of the Moslem states, such as Iran, Iraq, Egypt, Arabia, Afghanistan, in some of which the death penalty for apostasy is still valid. Buddhist Tibet would belong here, too. In a third category would come the milder intolerance of Orthodox countries, such as Rumania and Greece and Roman Catholic Spain and Fascist Italy. The majority of countries of Roman Catholic tradition, however, have passed through anticlerical movements which freed the state from cannon law and made possible a liberty only short of the fifth class of neutral or dominantly Protestant states, where liberty is nearly complete. It is sobering to realize how small a proportion of mankind has ever, to this day, known what we would call religious liberty. Yet equally impressive is the power of the concept in modern

culture—a power sufficient to compel lip service even in the fundamental law of the U.S.S.R. and to establish a foothold in international law, as in the Minorities and Mandates Treaties.

The study is semiofficial. The Federal Council and the International Missionary Council have been working on the problem for years. A joint committee, headed by John Mackay, drafted Dr. Bates, a former Rhodes scholar, and now professor of history at Nanking, to compose this survey of the material, and fifty scholars from five countries have criticized the draft edition.

J. H. NICHOLS

THREE BOOKS ON AMERICAN DEMOCRACY

"Build Together Americans." By Rachel Davis DuBois. Hinds, Hayden & Eldredge, 1945. 270 pp. $2.00.

"Design for America." By Theodore Brameld. Hinds, Hayden & Eldredge, 1945. 165 pp. $2.00.

"The Story of the Springfield Plan." By Clarence I. Chatto and Alice L. Hannigan. Barnes & Noble, 1945. 201 pp. $2.75.

Educators are deeply conscious of their responsibility for training American youth in the ways of democracy. Schools of education and writers of textbooks have made this their central theme. With this heightened interest, it is inevitable that there should be some accounts of experiences wherein the abundant materials provided were actually put to use.

These three volumes are the records of experiences in different communities, located, respectively, in New Jersey, Minnesota, and Massachusetts. As the stories of the experiments are unfolded, there accompanies each a substantial interpretation of the philosophy underlying it as well as the psychology which determined the procedures. Any one of the three accounts would constitute a stimulus to educators seeking a pattern for a program of teaching democracy in the schools, yet they are sufficiently different to make for sustained interest in reading all three. Fortunately, the accounts are accompanied by details of organization and the materials used so that schools which are not aided by specialists or grants from outside agencies can take advantage of the suggestions made.

Build Together Americans is a plea for intercultural education which takes advantage of differences rather than seeking to minimize them. In the Woodbury (N.J.) High School the students were provided with opportunities for experiencing intercultural relationships with recognition of the emotional, situational, and intellectual bases of approach. As the author states, "In the last analysis the success of any plan depends on our ultimate values." It is a working manual as well as a sourcebook of educational philosophy. Teachers and community leaders desiring to work toward more harmonious intercultural relations will find an abundance of materials for classroom, radio, and discussion groups.

Design for America is the day-by-day account of an experiment in the regular curriculum of the Floodwood (Minn.) High School. The staff of the school worked with and under the direction of the representatives of the School of Education of the University of Minnesota. Whereas schools have been primarily concerned with the past, this study dealt with a program for the future of America. The reports of the failures and the difficulties experienced in dealing with certain areas are commendably frank and serve to make the reader realize that this was no idealized situation. The testing program accompanying the experiment revealed significant changes in attitudes, despite the fact that this community, like almost all communities, had certain elements within it which would have preferred that the students did not experience attitude changes in the direction generally called "progressive." Again in this curriculum experiment report there is an excellent bibliography and helpful counsel on how to avoid some of the pitfalls into which these pioneers occasionally fell.

The Story of the Springfield Plan is so generally known among educators that there is a danger of its story not being read. That is unfortunate. Among the chief claims to distinction for the plan, however, is the very real modesty and unpretentiousness of the claims of those who have inspired the Springfield program. There is danger of overlooking the complete democratization of the educational system of the city when contemplating such a

plan for one's own city. But it was only because the teachers and service staff of the schools were themselves capable of exemplifying the democratic ideal that they were able wholeheartedly to bring about this astonishing demonstration.

Awareness of the forces which have served to divide people undercuts the influence of these forces. It is again the story of emphasizing the values which inhere in the different backgrounds instead of permitting these differences to alienate. That an entire community could be united through a determination to make public education democratic is something to excite the imagination.

VICTOR OBENHAUS

OUR CHRISTIAN FAITH

By Walter M. Horton. Pilgrim Press, 1945. 148 pp. $0.75 (paper); $1.75 (cloth).

In the language of a well-known radio commentator, "I predict" that this book will be the first in a succession of tracts and books designed to provide a clear and reasonable theology for laymen.

Such presentations, long overdue, are bound to come now in increasing volume. Too long we have left the organized popular exposition of theology to the fundamentalists and the reactionaries. As a matter of fact, there is now a central body of evangelical Christian convictions, based on sound biblical scholarship and rooted in modern philosophical thinking about science, ethics, and the nature of God, man, and the universe, which is common to practically all competent religious thinkers in America and Britain. (One hesitates to say Europe, since the tides of a reactionary biblical literalism seem to be running too strongly there, if we are correctly informed. But there may be another side to that.)

The layman needs to know, and has a right to know, what the modern religious understandings and assumptions are which commonly underlie the teaching of ministers in such schools as Harvard, Yale, Bangor, Boston, Andover-Newton, Union, Croser, Colgate-Rochester, Oberlin, McCormick, Garrett, Vanderbilt, Southern Methodist University, Iliff, Pacific, Chicago, and doubtless others about which I have no firsthand information.

Dr. Horton brings to this task thorough scholarly competence, an irenic disposition, and a mediating theological temper. He succeeds in getting completely away from the technical jargon and party slogans of theology and so avoids the hot spots of controversy and debate. Nevertheless, the "plan of redemption" is here, but stated in contemporary language; and the great spiritual verities about the Bible, the church, the social gospel, and human freedom are winsomely set forth.

If any criticism is made of so valuable an undertaking, it will probably be that the theological terms and historical language of the Christian faith have been too little used and the living issues of current controversy too astutely avoided. The lay reader still would not have much idea of what it is all about if he plunged from Dr. Horton's gentle springboard into the cross-currents of contemporary theological discussion. But probably a book written for a committee and designed to please a whole denomination inevitably had to sacrifice something of tang, excitement, and explosive possibilities to the necessity of securing approval and of achieving safety, sanity, and sound doctrine.

A helpful guide for study and discussion at the close of the book adds definitely to its value as a manual for group or class use. One could wish that an equally good brief bibliography had been added. This book is announced as the first in a series on "Congregationalism Today and Tomorrow."

ALBERT W. PALMER

MAKING THE GOSPEL EFFECTIVE

Edited by William K. Anderson. Commission on Ministerial Training of the Methodist Church, Nashville, 1945. 221 pp. Free.

This symposium, by twenty-two authorities, the result of an annual meeting of the Commission in Evanston last winter, is a valuable and stimulating analysis of the many-sided task of an alert minister in days like these. It is distributed free to Methodist ministers. Borrow a copy from your neighboring Methodist pastor, and you will have a review of your task as a minister which will put new life and vitality into your whole year's work.

ALBERT W. PALMER

EARTH MIGHT BE FAIR

By Richard S. Emrich. Harper, 1945. 112 pp. $1.50.

Every minister should read this luminous little book to clarify and strengthen his spiritual life and thought. It is most reassuring to find such vigor, beauty, power, and high spiritual purpose in a current religious utterance. Here are insights which rise above the tensions between neo-orthodoxy and liberalism. Here is an appreciation of values in Brunner and Niebuhr and in Trueblood, Ligon, and Hocking along with Harnack and the *Theologica Germanica!* And, above all, the overtones of the New Testament. It is especially impressive reading since the atomic bomb, though written long before that tragic event.

ALBERT W. PALMER

THIS MAN FROM LEBANON

By Barbara Young. Knopf, 1945. 188 pp. $2.50.

All who have read and loved *The Prophet* by Kahlil Gibran—and that ought to include every minister—will look forward eagerly to a book which promises information about this deeply spiritual yet strikingly modern Syrian poet, artist, and mystic. He will get from Barbara Young's book more atmosphere than information, however, for the book is one continuous ecstatic eulogy which would pall on the reader were it not so sincere and did it not contain frequent revealing flashes of Gibran himself. But let us hope that some sympathetic person, with reasonable powers of objectivity, will yet give us an informative and scholarly account of Gibran, his background, and his essential message.

ALBERT W. PALMER

PERSONAL CRISIS

By Carl Heath Kopf. Macmillan, 1945. 164 pp. $2.00.

Carl Heath Kopf is one of the most interesting and hopefully significant of our younger ministers. His church is just across the river from Cambridge and about halfway from Harvard University to Boston Common. This fact symbolizes the character of these crisp clear sermons on personal religion as applied to the crises of our lives today. Scholarship, learning, and all the rich spiritual heritage of the Christian church are in the background, but the sermons face toward Boston Common! They come to grips with the needs of everyday life. Scripture is here, too, and in ample measure, a generous and helpful quotation of it before each analysis of some crisis in our lives; but the sermon itself is always in the living present. Carl Heath Kopf speaks the vernacular of the common man, but there is a trained mind and an informed wisdom behind the direct and simple English style. These sermons are models which it is hoped will be widely influential among the men who preach in American pulpits today.

ALBERT W. PALMER

THE ROAD TO SERFDOM

By Friedrich A. Hayek. University of Chicago Press, 1944. 259 pp. $2.75.

Economic conservatives who fear the church may swing too far to the left are said to have circulated this book widely among the clergy as a counterpoise against communism. The book is clearly and forcefully written, but I wonder if all its proponents, and equally its opponents, recognize its cogency and effectiveness as a warning against fascism, too? The chapter on "The End of Truth," if really taken to heart, will do more good than its rather exaggerated fears of state control can possibly do evil. Nor should the unrestrained enthusiasts for "free enterprise" fail to note Hayek's advocacy of free trade and also these words on monopolies: "The decisions which the managers of such an organized industry would have to make are not decisions which any society will long leave to private individuals. A state which allows such enormous aggregations of power to grow up cannot afford to let this power rest entirely in private control." What socially minded Christian liberals want is neither serfdom to a totalitarian state nor unrestrained domination by totalitarian private business but a balanced economy where some things must be done by the state but others had better be left to free enterprise—or free co-operatives.

ALBERT W. PALMER

THE STORY OF THE CHRISTIAN YEAR

By George M. Gibson. Abingdon-Cokesbury, 1945. 238 pp. $2.50.

This book, illustrated with the author's own drawings, will fill a niche at present unoccupied by any other volume in the minister's library. It tells in direct and interesting fashion what the minister in a nonliturgical church needs to know about the Christian year—and tells it all the more clearly and effectively because the author is himself a man with a Methodist and Congregational background, now pastor of the United Church of Hyde Park, Presbyterian-Congregational.

Starting with a discussion of the meaning of time for man, Dr. Gibson goes on to review the festivals of antiquity, Jewish and Roman, and to show how these expressions of human need for the celebration of critical events in the year and in human life gave rise to the festival occasions of the Christian year. The reactions of Protestantism, the influence of American conditions, and the tempo and requirements of modern life all must be reckoned with in making up a Christian year for the free churches of our day.

With this stimulating book as a background, the working pastor may well survey and plan his ecclesiastical year with new insight into its possibilities as an unfolding pageant of spiritual, social, and ecclesiastical events.

ALBERT W. PALMER

HOW TO THINK OF CHRIST

By William Adams Brown. Scribner's, 1945. 305 pp. $3.00.

The Introduction, written by Henry P. Van Dusen, describes the circumstances surrounding the writing of this study. "As the illness which was to claim his life drew toward its crisis, Dr. Brown turned to the attending physician to protest, 'Doctor, I'm not ready to go yet. There are three things I must complete before I die'. One of the three was the final preparation for the press of *two* books." This volume is one of the two; the other dealt with the movement for Christian unity. These were the two foci about which the whole of Dr. Brown's thought and life revolved. It is of particular interest, then, to read what this great teacher and church statesman has to say at the close of a long and fruitful life about the central figure of our faith.

Dr. Brown has not written for the scholar but rather for the man who often finds the scholar's language and approach a barrier rather than a help to understanding. The criticisms of the theologian are that he too often seeks to interpret Christ in terms of intellect alone and to explain the mystery of his person by a formula which need not be revised. But Christ, Dr. Brown reminds us, is our "eternal contemporary." Therefore, we must always think about him as of the present and future, and we cannot simply think—we must feel and act.

An admirable review of the thinking about Christ to be found in theology, philosophy, and history is followed by a treatment of the "answers which supplement reason by authority." These include the answers of the church, the lawyers (and it is interesting to see the theologians as the lawyers of the church), the clergy, and the soldiers. It is in the fourth section of the book that one senses the quickened pace of the author's thinking and perceives the signs of the heart's true allegiance, for here the "answers of the imagination, the will, and the heart" are discussed. As would be expected, the author has much that is good and true to say about the ecumenical movement. Throughout the book, his treatment of Roman Catholic doctrine is fair and balanced, and his singular ability to show why men have thought and believed as they have is revealed once more as perhaps his greatest gift as a teacher.

The final section of the book tells us how to think of Christ today. There is nothing new or startling in these final chapters, but they are informed by a mellow wisdom and inspired by the spirit of discipleship which was so characteristic of Dr. Brown throughout his latter years. Aware that some who have followed him patiently through the pages of description of councils and creeds and heresies may despair of finding Christ at all, he closes very simply with words that may well serve as the summary of his own life:

"To live day by day in the companionship of the present Christ; to know that, great as have been his gifts to us in the past, he holds still

better things in store for the future; to be united through him in understanding and sympathy with men and women of other names and creeds from whom apart from him we had remained eternally separate: this is to experience the peace of Christ which passeth understanding."

RALPH D. HYSLOP

THIS MINISTRY

Edited by Reinhold Niebuhr. Scribner's, 1945. 128 pp. $1.50.

The distinctive contribution of Henry Sloane Coffin to the Christian life and thought of the world is the theme of this symposium. It was written on the occasion of his retirement, in June of this year, from the presidency of Union Theological Seminary. It presents an intimate picture of some of the gifts of this most versatile parish minister, distinguished preacher, theological educator, ecumenical churchman, and Christian statesman.

Reinhold Niebuhr is the able editor and rightly the author of the last chapter, "The Theologian and Church Statesman." The subjects of the other chapters and their authors are as follows: "Parish Minister," Morgan P. Noyes; "Theological Educator," Henry P. Van Dusen (the successor to Dr. Coffin as president of Union Theological Seminary); "Leader of Liberal Presbyterianism," Robert Hastings Nichols; "Preacher," Walter Russell Bowie; "Liturgist and Hymnologist," William Pierson Merrill; "Exponent of Social Christianity," John C. Bennett; "Religious Leader in Colleges," Charles W. Gilkey; and "Member of the Yale Corporation," James R. Angell and Charles Seymour. These subjects testify to the many talents Dr. Coffin so richly possesses. He combines, in a rare measure, consecrated intelligence and singular devotion to the cause of Christ.

This book is a prize possession because it appraises a life lived "from a great depth of being," gives an illuminating portrait of one to whom so many of us are deeply indebted, enables one to receive the lifting force and inspiration of his stimulating personality, and throws a revealing light upon the age in which his career flowered. Above all else, here is pictured one who by word and life made compellingly clear his own vision of the Christian Church Universal: "the household of God .... built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone."

RAY FREEMAN JENNEY

PRISONERS' QUEST

"A Presentation of the Christian Faith in a Prisoners of War Camp." By D. H. C. Read. Macmillan, 1945. 159 pp. $1.50.

The current vogue for popular summaries of the Christian faith is illustrated by this book. It differs from others of its kind in its original background and purpose, though even these are strangely absent from the tenor of the book's argument and the illustrations which its author, a British army chaplain, employs. One can think of half-a-dozen similar books which are marked far more indelibly with the signs of war. Perhaps this is due, as the Introduction suggests, to the fact that these talks were heard and given in an atmosphere of leisure in which detached theoretical discussion becomes possible. At any rate, one misses in the book the "existential" note which might reasonably be expected.

The eleven talks touch upon most of the main topics of Christian theology, although the moral problem and its practical solution in terms of faith receive major attention. There is an adequate if scarcely profound chapter on "Paul and the Moral Dilemma," followed by others on "Determinism," "Humanism," and "The Christian Doctrine of Man." Here the author takes the orthodox Protestant position, but in such a way as to emphasize the optimistic and persuasive at the expense of the more drastic and searching elements. A tendency to include material without actually integrating it appears throughout the volume. Thus moral perfection is demanded in the name of Jesus and original sin as the fellowship in evil is recognized, but the author never brings these stresses together. It does not occur to him to ask what is the crux of the whole moral problem, how, whether in view of man's ingrained sinfulness, such a perfection of life is possible at all.

The author is a better preacher than he is a thinker. His style is chatty and direct; his manner of approaching his reader is that of a clever, well-read tutor discussing religion with prep-school boys over a tea table. There is a forthright man-to-man quality in every page. But Chaplain Read would be a better preacher if he were a deeper thinker. Then he would write his book not to overcome objections, to make Christianity appear plausible, but to share his most precious beliefs with those who are eager to know the secret of his faith. Because the book does not come from the depths, it cannot reach the depths. Surely the church must have something to say more real and more convincing than this to those who have lived through the grind and frustration of the war.

ROGER HAZELTON

WHERE ARE WE IN RELIGION?

By Joseph Fort Newton. Macmillan, 1945. 82 pp. $1.50.

Dr. Newton's latest book takes its title from the first of nine "Spiritual Studies" which make up the contents. Of the nine studies, eight are definitely sermonic in nature and form. Any sermon from the pen or tongue of Dr. Newton is a felicitous, spiritually sensitive, and discerning piece of work, helpfully provocative and stimulating to the religiously aware and committed, but not, this reviewer thinks, likely to strike terror or even mild self-examination in the religiously indifferent. The deeply puzzled and the greatly doubting about the big issues of religion and life today will find little help in this book, but anyone standing confidently within the household of faith will find his thought and feeling enriched by the religiously sensitive handling of such themes as "The Remembrancer," "Deliver Us from Evil," and "The Fifth Gospel."

The one chapter in the book which is clearly not a sermon I found the most helpful. Here the author surveys the present situation for religion, and it is a survey which is penetrating, hard-hitting, and arresting. The slightly "hothouse" quality of the sermons has given way in this chapter to a tough-minded and accurate estimation of the weakness of present-day religion, the moral dilemmas which confront modern man, and a realistic sense of the mighty forces inherent in the Christian wisdom about life. This book would hardly revolutionize the average minister's thought or mark a new epoch in his life, but if he were to read it, bit by bit upon retiring at night, I venture to predict that he would find himself grateful for its helpfulness.

JOSEPH F. KING

Oberlin

EXPERIENCE WORKETH HOPE

By Arthur John Gossip. Scribner's, 1945. 208 pp. $2.00.

This collection of twenty sermons will be welcomed by American readers who are familiar with the three previous books by this distinguished Scotch preacher—all the more because they have had to wait for it for more than ten years. Dr. Gossip is perhaps best known and admired for the sermon, in *The Hero in Thy Soul*, in which he shared with his fellow-Christians the tragic experience of his wife's death and his emergence into a deeper, stronger faith. It is this faith that speaks in these sermons, in one of which there is interesting testimony to the continuing power of this triumph over tragedy, to comfort and save others who are suddenly plunged into similar catastrophes. Indeed, these may be said to be sermons on the same theme enlarged to world proportions; the book bears the suggestive subtitle, "Being Some Thoughts for a Troubled Day."

The war and its impact on the Christian conscience claim a large part of Dr. Gossip's attention; in one sermon, for example, the moral implications of the pacifist rejection of war and the militarist acceptance of war are examined from the Christian viewpoint with impressive sincerity and helpfulness. There are occasional touches of nationalistic pride, but it should be remembered that these sermons were preached in the days of the heroic defense of the British Isles, and the argument climbs eventually to a higher level. One suspects that Dr. Gossip's emphasis in these days of victory and increased responsibility for international organization and peace is rather different. In any case, it is interesting and instructive to

have an opportunity to check one's own Christian nationalism against another kind.

These sermons are rich in scriptural reference and literary allusion. There is less use of anecdote and story than American sermon-tasters are accustomed to, though the comparatively few stories used are unusually well employed and effective. In every sermon there is a strong evangelistic emphasis, with an intensely personal appeal to hearer or reader. More than any other sermons known to this reviewer, Dr. Gossip's messages retain in print the quality and power of direct speech.

CHESTER B. FISK

Hanover, N.H.

THE VETERAN COMES BACK

By Willard Waller. Dryden Press, 1944. 316 pp. $2.75.

Willard Waller is professor of sociology at Columbia University, a veteran of World War I, and author of several volumes that deal with war and its effects upon soldiers and civilians. He has written this book to stimulate intelligent public interest in that one-tenth of our population who will have paid the greatest price in this war—the returning veterans. The former soldier, in all times and in all places, has been a threat to the society he once fought to preserve. It was the disgruntled soldiers of the last war who supported the governments of Hitler and Mussolini. The manner in which we deal with our new crop of veterans may well determine the future of our democratic society.

While America has done better by her servicemen than most nations, the record is not good. The fallacy of our traditional policy may be put into four words—"Too much . . . . too late." We have neglected our soldiers in those crucial years immediately following war, thus missing our opportunity to restore many of them to normal life, and paving the way for unproductive pension programs and bonus marches.

Waller maintains that war changes both soldiers and civilians. When a man is initiated into the armed forces, he gives up his civilian values for soldier values. He is taught to hate and to kill. When the veteran comes back, he is a "sort of immigrant in his native land." The skills which he has obtained in military life will have little value in peacetime. He may have been a hero in battle, but in civilian life he will have a prosaic existence, in some cases becoming an object of pity. As he starts at the bottom to work his way up, he will look to his country for economic assistance. He may be resentful of the men whom he thinks have grown prosperous at his expense. Moreover, under the pressures of war, the pattern of civilian life has been changed. Home is no longer what it used to be. It is a combination of these changes in the soldier and his community that makes the veteran "America's gravest social problem."

Waller has some definite ideas as to how these servicemen may be reassimilated into civilian life. The veteran must be a participant in the program. Community planning should include centers where these men can go for competent counsel and advice. Furthermore, the veteran is entitled to timely and adequate economic assistance. Our schools must be sensitive to the needs of these young men and flexible enough to meet their problems.

Waller hopes that we will begin at once to plan, not for "veterans' benefits," but for a comprehensive "veterans' program," looking forward to the complete restoration of these men to their rightful place in society. He advocates the development of "a science of 'veteranology,' analogous to criminology, which draws upon all fields of knowledge for help in solving its peculiar problems" (p. 308). This is a big order, calling for correlation of national, state, and local efforts and the expenditure of huge sums of money.

The Veteran Comes Back is an important book for ministers, teachers, social workers, and other community leaders to whom returning servicemen will look in ever increasing numbers.

CHARLES F. JACOBS

YOUR PROBLEM: CAN IT BE SOLVED?

By Dwight J. Bradley. Macmillan, 1945. 213 pp. $2.00.

So long as a person is trying to do something to solve his problem there is hope for him, for "everyone has a problem," writes Dr.

Bradley in his opening chapter. Those who cannot solve their problems by themselves should seek skilled help from another through counseling. Those who do not want to solve their problems are the lost souls.

His first chapter is a build-up for problem-solving, while his second gives a background for understanding problems. His third chapter, probably the best in the book, deals with attitudes toward problems. Here is the core of problem-solving: we have long known no problem can be solved unless the sufferer desires it to be solved and is willing to work at it. There is a chapter on diagnosis and then one in which six typical problems are described through the technique of asking questions. This chapter is both interesting and dangerous. The question is the most dangerous and at the same time most helpful, when properly used, of all the instruments the counselor has at his disposal. Few counselors know how to use it. The final chapters are anti-climactic, with the exception of one section which discusses the importance of choosing the "right" counselor.

This is not a book for the study of counseling techniques but it is a book to put into the hands of persons with problems to enable them to gain perspective and courage to tackle their own difficulties. Properly used, it is a valuable contribution to the growing literature of pastoral counseling.

RUSSELL L. DICKS

THE FAITH OF MAN SPEAKS

"An Anthology of Consolation." Edited by Helen Woodbury. Macmillan, 1945. 133 pp. $1.75.

This is one of a significant procession of books that have made their appearance because people need them. Amid the darkness, confusion, and tragedy of war we need such devotional guides which reveal not only a way of hope but the triumphs of men of faith and the sources of strength within us and above us.

In the organization of the material that comprises this book the editor must have had in mind the structural pattern of a classical symphony with its four major movements developing and elaborating a great central theme. The anthology is arranged under four chapters, with quotations from the far past, the near past, yesterday, and today. The choice of materials evidences a wide acquaintanceship with religious and classical writers as well as a sensitive discrimination. This is not the usual "mine run" of quotations. One is impressed with the happy combination of quality, variety, and continuity. To those seeking consolation, Helen Woodbury has rendered a sincere and effective service.

It is to be noted with a word of appreciation that the royalties on the sale of this book will go to the American Red Cross. Thus it brings not only healing to the reader but material aid to the wounded and needy.

NELS F. NORDSTROM

A BOOK ABOUT THE BIBLE

By George Stimpson. Harper, 1945. 509 pp. $3.50.

George Stimpson, veteran Washington correspondent, has written a book *about* the Bible and also about the misconceptions concerning it. Not a commentary, it is encyclopedic in range of subject, yet with modern news style that makes it easy for the ordinary reader and not too simple for the student. His purpose was "to supply reliable and adequate answers to a great number of popular questions asked about the Bible." He has succeeded by giving various points of view on debatable questions and indicating what he thinks the most plausible answer. There is evidence of wide reading and research.

The book has no particular order; each topic is separate and complete and unrelated to the ones next to it. However, the twenty-page Index gives quick and easy access to any question.

Stimpson has good style, and his material is interesting and valuable. The book is a hand reference for those items difficult to locate. It is also good pick-up reading, as many of the items are essay size and style. For instance, he spends two pages on the mark of Cain; four on "a whale swallowing a man"; and two on the fish as a symbol. He answers such questions as these:

Did the Israelites have cancer?
How did Sunday become the Christian Sabbath?
How is *saith* pronounced?
Why was straw in bricks?
Did the Catholics ever baptize by immersion?
Does the Bible mention Easter?
Where does the Bible mention frying-pan?

There are hundreds of questions with adequate answers, many of which are surprisingly different. This is a valuable book for the pastor's reference shelf.

CLYDE H. WILCOX

CHRISTIANITY WHERE YOU LIVE

By Kenneth Underwood. Friendship Press, 1945. 182 pp. $1.00.

Kenneth Underwood calls his book a report on Protestant church work "wherever the going is tough in America." After eighteen thousand miles of free-lance roaming under the general sponsorship of the Home Missions Council of North America, he wrote vignettes of the activity of churches in camp and war-industry communities, migrant and sharecropper areas, factories, and labor unions. In sixteen brief chapters he presents a running account of programs at the friction points of social and economic tension, sketching personalities, dramatizing events, and setting all against the background of the total function of the church in the American scene. Chapters take us swiftly from the downtown club work of Mrs. N. C. Brodix and her staff at Christ Church Cathedral in St. Louis to the agricultural pioneering of Dr. L. C. McCoy of Rust College; from the municipal planning of greater Cleveland to the cranberry bogs of New Jersey.

Vivid pictures of activity along the frontiers of church program are urgently needed, and this book will come as precious rainfall to many parched imaginations. Church activity can be evaluated intelligently only to the extent that it can be pictured concretely along with portraits of the personalities involved. This panorama from the present will mean much to planners for the future.

Mr. Underwood writes with the light touch of an experienced journalist, and *Christianity Where You Live* achieves distinction as a highly readable book. Along with the crisp narrative style there is splendid balance which keeps the account from becoming what the author calls "a cheerleader's manual for the Christian team."

The text is broken up with pleasing subheadings and catch titles. Such titles, though they are not so handy for reference as a more systematic ordering of the sections would be, nevertheless enhance the dramatic appeal of the book and help to tie the separate sections into a running sequence.

DAVID NOSS

SOCIALIZATION OF THE NEW ENGLAND CLERGY.

1800–1860. By Gordon A. Riegler. Greenfield Printing & Publishing Co., 1945. 138 pp. $2.00.

Mr. Riegler calls our attention to the interest of the New England clergy in the social issues of the first six decades of the nineteenth century. He wishes to open an area for historical investigation which has long been neglected because of the assumption that the rise of the social gospel came after 1860. He turns to the sermons and writings of the New England ministers, and, "by fitting together their various statements, as one would gather and put into place the many pieces of a picture-puzzle, the student is able to compile the story of their social interest."

The result is worth while, although it is not all that might be desired. We note that less than eighty of all the ministers in New England during the period are mentioned. While these are the more prominent and show keen interest in all areas of social reform, we would like to know the extent of their influence and what the remainder of the clergy were preaching and thinking. In saying this, we must add quickly that Mr. Riegler says that the book is not a doctoral dissertation nor does he believe that he has written the last word on the subject. The value of the book to the minister is in the introduction which it gives to the social thought of the clergymen mentioned and the renewed courage which it can foster for us who feel we stand alone like a prophet when we find it necessary and important to preach on the social implications of the Gospel.

PHILIP F. DAY

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In the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

*GOODSPEED, E. J., Problems of New Testament Translation
RALL, H. F., According to Paul
RICHARDSON, ALAN, The Miracle Stories in the Gospels
WOLFE, R. E., Meet Amos and Hosea
WRIGHT, G. E., The Challenge of Israel's Faith

Church History and History:

HERRING, H. C., America and the Americas
JOHNSON, P. A., The First Century of Congregationalism in Iowa, 1840–1940
*LATOURETTE, K. S., Advance through Storm
PERRY, R. B., Puritanism and Democracy
ZUCKER, MORRIS, Philosophy of American History (2 vols.)

Missions:

GITTELSOHN, R. B., Modern Jewish Problems
GOTTSCHALK, MAX, Jews in the Post-war World
GREW, J. C., Ten Years in Japan
LIN YUTANG, The Vigil of a Nation
SPIEGLER, S.; GITTELSOHN, R. B.; *et al.*, How Can Jews Survive the Present Crisis?
STORRS, C. E., Many Creeds, One Cross
VAN DUSEN, H. P., They Found the Church There

Psychology:

BRADLEY, D. J., Your Problem—Can It Be Solved?
BRO, M. H., Let's Talk about You
HARKNESS, GEORGIA, The Dark Night of the Soul
*PRATT, G. K., Soldier to Civilian
*WALLER, WILLARD, The Veteran Comes Back

Philosophy, Theology, and Science:

*BOSLEY, H. A., The Philosophical Heritage of the Christian Faith
BROWN, W. A., How To Think of Christ
*CASSIRER, ERNST, An Essay on Man
EMRICH, R. S., Earth Might Be Fair
FRANK, ERICH, Philosophical Understanding and Religious Truth
HOPPER, S. R., Crisis of Faith
PERRY, R. B., The Hope for Immortality
SMART, J. D., What a Man Can Believe
*WEATHERHEAD, L. D., A Plain Man Looks at the Cross

Practical Theology and Worship:

*BLACKWOOD, A. W., Pastoral Work
*BURKHART, R. A., The Church and the Returning Soldier
*FREEMAN, E. S., The Lord's Supper in Protestantism
HARRAL, STEWART, Public Relations for Churches
KOPF, C. H., Personal Crisis
MACDONALD, A. B., Christian Worship in the Primitive Church
NEWTON, J. F., Where Are We in Religion?
PARK, W. E., Narrow Is the Way

Social Ethics and Sociology of Religion:

CORNELL, J. D., Conscience and the State
DUMMEIER, E. F., Economics with Application to Agriculture
HUSZAR, G. B. DE, Practical Applications of Democracy
INFIELD, H. F., Cooperative Communities at Work
KEAN, C. D., Christianity and the Cultural Crisis
KNIGHT, F. H., and MERRIAM, T. W., The Economic Order and Religion
KUHN, HELMUT, Freedom Forgotten and Remembered
*LILIENTHAL, D. E., TVA: Democracy on the March
MCCUNE, WESLEY, The Farm Bloc
*MALINOWSKI, BRONISLAW, Freedom and Civilization
MOORE, ARTHUR, The Farmer and the Rest of Us
OXNAM, G. B., Labor and Tomorrow's World
POLANYI, KARL, The Great Transformation
YOUNG, MARGUERITE, Angel in the Forest

Religious Education:

BARZUN, J. M., Teacher in America
GOLDSTEIN, S. E., Marriage and Family Counseling
HIMES, N. E., Your Marriage
*WILLIAMS, J. P., The New Education and Religion

Drama, Biography, and Literature:

*BOWERS, C. G., The Young Jefferson
CAILLIET, EMILE, Pascal: Genius in the Light of Scripture
EASTMAN, FRED, Ye Shall Be My People
FROST, ROBERT, A Masque of Reason
*KRUTCH, J. W., Samuel Johnson
O'BRIEN, ISIDORE, Mirror of Christ, Francis of Assisi
SANTAYANA, GEORGE, The Middle Span
SHIPTON, C. K., Roger Conant: A Founder of Massachusetts
WALLACE, ARCHER, In Spite of All
WILLIAMS, CHARLES (ed.), The Letters of Evelyn Underhill
WRIGHT, RICHARD, Black Boy
YOUNG, BARBARA, This Man from Lebanon

EVAH OSTRANDER, *Librarian*